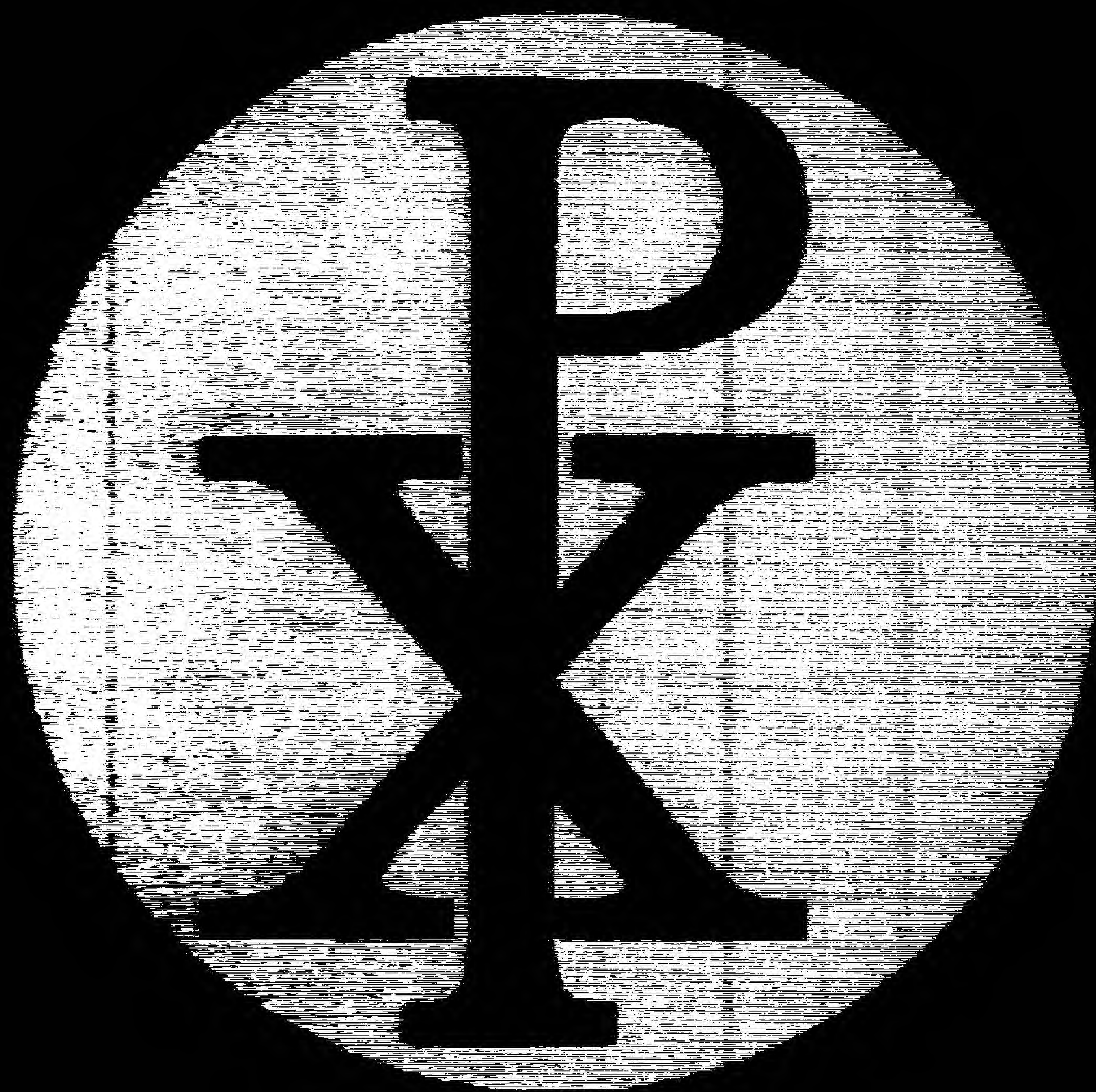
HISTORY OF THE CROSS

THE PAGAN ORIGIN AND IDOLATROUS ADOPTION AND WORSHIP OF THE IMAGE



HISTORY OF THE CROSS:

THE PAGAN ORIGIN,

AND

IDOLATROUS ADOPTION AND WORSHIP,

OF

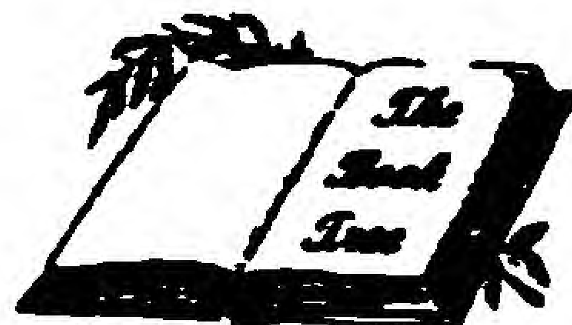
THE IMAGE.



BY

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U.S.A.

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FOREWARD

As many have suspected, there is much more to the true, authentic history of the Christian religion than what we had originally been told. Some claims regarding the Church's history are accurate, some are not. The most extreme claims against the religion come from the atheist camp and often remain unproved. But this book is completely different. It comes from a devout Christian, Henry Dana Ward, a believer in Christ who backs himself up with scholarly research and facts.

Why, then, was this book written if it goes against traditional beliefs and acceptance? It is because the traditional beliefs surrounding the cross and its worship are *wrong!* It took time for us to eventually accept the cross in its current form and to worship it and, according to Ward, this was a pagan symbol that should never have been adopted.

Idols were not to be worshipped by the earliest of Christians, and the cross was no exception to this rule. Not worshipping the cross is consistent with early Christianity and is not heretical. Its lack of worship is part of Christianity's foundational beliefs and its exclusion should be part of the religion's current structure, according to Ward. Revering the cross is based on lies, deception, and ignorance. Ward shows how the lies began, who spread them, and how and why they did it. A long line of characters were involved in this spread of information including Barnabus, Nicodemus, Justin Martyr, Tertullian, Cyprian, and others. Ward also supplies a list of more reputable theological leaders and early documents that give no mention of the cross as being important to the faith during the early, formative years of Christianity. These people and scriptures would have *never* omitted such a vital truth, if it existed. Worship of the cross truly had no place in original Christianity. The symbol itself does not appear in the catacombs under the city of Rome until the fourth century, nor does Christ actually appear on the cross until the sixth century. According to Ward, Jesus was not hung on something that necessarily looked like a cross. Based on the actual language used, nothing was ever said about this. It was a singular pole or a tree of some sort, but the language says nothing of a cross.

Certain pagans, however, who already accepted a cross within their beliefs, would be more inclined to embrace Christianity if a cross was suddenly adopted into it. Adding a cross, as with other pagan ideals, created a far smoother transition or "crossing over" (if you'll excuse the pun) into Christianity for pagans. It was a rather convenient arrangement for those in power at the time, because Christianity had been struggling for its survival for centuries and was making an effort to bring everyone together using pagan ideas. Christmas, for example, was not the birthday of Jesus. Any good religious scholar will confirm that December 25th was the birthday of the sun god, Mithras. Scholars generally believe that Jesus was instead born sometime in April.

One of the early factors in worshipping the cross was the claim that Constantine's mother, Helena, visited the holy land when she was 78 and dug up three crosses at a temple of Venus, located where the Church of the Holy Sepulchre now stands. Two of the three crosses proved useless, but the third, it is claimed, healed sick people and brought dead ones back to life. This story gave everyone good reason to start worshipping the cross as something magical, and was a major factor in the genesis of its worship. Helena may not have been aware of the fact that Jewish law dictated such crosses to be burned after one had expired on them; nor was she aware that such wood, if it had escaped the fire, would not turn up in almost perfect condition after being buried for 300 years. It is claimed that after leaving half the cross with the local Bishop, Maximus, she carted the remaining relic back home and gave the wood to her son, emperor Constantine.

This would have been the greatest discovery of Christendom, followed by documentation by the better known historians of the day, which didn't happen, and a rash of continuing miracles by these magical slivers. Yet Constantine apparently never heard of the cross, said nothing of it for ten years after the discovery was to have been made (before he died), and was joined in total silence by Maximus, Bishop of Jerusalem, who had allegedly received the other half. No mention of this discovery was chronicled in any way by any of the historical writers of the times. The "wood of the cross" did eventually turn up and was distributed by St. Cyril of Jerusalem—who had succeeded Maximus as Bishop of Jerusalem. St. Cyril, however, had a history of theft within the Church regarding precious items and ornaments, and was banished a couple of times, so his word should not be taken as "gospel."

Ward calls the entire story about the cross and its discovery "absurd," then continues on to expose a number of other interesting pieces of supporting "evidence" that were concocted to give credence to our worshipping of the cross. I will leave it to him to provide the remaining (and ample) evidence.

Along with this "warping" of the cross came other inaccurate information and pagan traditions that were adopted into the faith. When this became glaringly apparent, various "heretical" organizations sprang up by the late 1100s and continued to spring up for a number of centuries thereafter. Often times these movements had the intention of restoring true Christian values, but the existing corruption of the Church was so strong that many of these sects were brutally stamped out. What is interesting to note is that the most threatening of these movements—the Waldenses, the Bogomils, and Cathars—all rejected the cross. None rejected Jesus, just the instrument of his death, so according to Ward, all of these "heretics" were correct in their views (at least on the issue of the cross).

The Bogomils clearly considered the cross not as an item to be worshipped, but one to be despised. They posed the problem in the form of a rhetorical question, asking, "If someone killed the king's son with a piece of wood, do you think the king would regard that weapon as holy?" It was what killed the savior Christ, so there was certainly no need to worship it. They called it the "adversary of God" and considered it of the devil. In fact, all icons were taboo to the Bogomils, as they were to the early Christians. Icons, to the Bogomils, were material objects created in this material world by Satan/Yahweh, and were to be shunned.

The Waldenses held similar beliefs. The Cathars also rejected the cross as a symbol of worship. They felt it should inspire horror, not veneration. They argued that if a roof beam falls and crushes the son of a household, the beam is not set up in a place of honor and worshipped. Those who bowed down before any idol or relic were bowing down to material objects, and matter was the devil's creation, according to the Cathars. One Cathar priest, Peter de Bruys, made it a habit to chop down all crosses lining the highways and would burn them in a heap. If he saw the miles of telephone poles lining the highways today, would he continue chopping? He was quoted as saying: "The holy crosses must be broken and burned, because the instrument by which Christ was so fearfully tortured, so cruelly killed, is unworthy of worship and veneration."

De Bruys went so far as to have a public "weenie roast," using all the crosses he was able to collect. He turned it into a huge picnic. As the meat was roasting over the open flames, an angry Christian mob raced in, grabbed him, and ripped him to pieces—then sat down and cooked the rest of the meat! Apparently, they decided the picnic wasn't such a bad idea after all.

This book has not been in print since 1871. At the time it was released books of this sort, which challenged accepted belief, were often banned from libraries and people were known to be arrested for sending them in the mail (as were D.M. Bennett and others). It is so rare that Book Tree paid an incredible sum for the original, which may have been the only surviving copy in the world. We bring it to you now to preserve highly important knowledge, for Christians and non-Christians alike, that would otherwise be lost to history.

In short, *History of the Cross* exposes the fact that the cross we revere and worship is nothing more than the symbol for a pagan god called Tammaz. The true symbol of Christ, which is found within this book, is what we originally worshipped—but it got transformed into the cross and we began worshipping the instrument of his death! Not good. We must drop the counterfeit symbols and beliefs that have crept in and infiltrated Christianity, leaving us spiritually ignorant in certain areas.

In my previous book, *Triumph of the Human Spirit*, I call for all Christians to drop such things as pagan encroachment within their religion. It is time to revert to the original intentions and true teachings of Christ. Reverting to the truth should also include the symbol of Christ himself. Therefore, I reassert that call here.

Paul Tice

PREFACE.

In the Churches, especially of America, a flood-tide of ritualism now threatens to overwhelm the gospel, such as in the fourth century deluged the primitive Churches with relics of martyrs, monkish legends, lying wonders, pagan customs, and "the invention of the cross." The eye is taken with a curious pantomime, carried on by various actors. Any parade with banners and sweet voices through the streets, or into the churches, is sure to attract a crowd. Excited by the mysterious movement, the rising generation are fired to see, to fall in, and to form a part of the brave show, dressed in colours, or white robes, with banners and standard-bearers for the admiration of the beholders. The sign and image of the cross is now, as of old, in the forefront of the pagan assault upon the simplicity of the faith of God in Christ. Therefore it is timely to present to the public a history, showing the pagan origin of the image, with its entrance among Christians, and its final adoption in the Church Catholic and Universal.

Not a few of my young readers have seen the account of Constantine's vision of the cross, illustrated with the image, and signed, In hoc vinces. All such will feel the indignation of the author, when, in riper years, he saw and learned that this image is a bold forgery, a pagan counterfeit of the emblem on Constantine's banner, if that may be called a counterfeit which, without the least likeness of a single

feature, takes the name, and the place, and the office of another.

The monogram of Christ was the sign on the banner of Constantine and of his imperial successors, which the image now pretends to occupy. The image supplanted the monogram after the dissolution of the Roman empire, A.D. 476. The monogram now is no longer seen, but obscurely; while the image reigns supreme on spire and pulpit, on book and person, from the palace to the hamlet, and from the holy places to the places of public amusement. This sign of idolatry and of ancient barbarism is elevated in honour, and is worn for admiration, by a Catholic multitude, thinking that, with the apostle, they glory "in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. vi. 14). Yet not for crucifying self to the world do both young and old ornament their person with the glitter of an image. The cross of Christ is *death* to the glory of this world, but living unto God in view of the *glory to come.* To show valour for the image is easy, while the image-bearers may be very cowards in the camp of Israel.

Let no one imagine for a moment that this work aims a blow at the cross of Christ. On the contrary, it sets forth Christ's suffering for others' guilt, now veiled and hid by the image. It vindicates the power of the cross of Christ unto eternal life, now foiled by the image. It exalts the glory of the cross and its innocent Sufferer, now debased by the image; and it aims to magnify the riches of the grace of Christ's cross, now turned to vanity by the image. The cross of Christ can neither be seen, nor handled, nor loved; it is the patiently borne agony of body and soul here, in view of the joy promised hereafter. Its undying love and inexpressible glory in the Lord are now stifled by the mistaken

reverence and love of the image, which, like all images, is called and taken for the invisible reality it pretends to represent. Our sole object is to put away the images, in order that the death of Christ to this world, and His coming again in glory, may appear. The gracious Lord bless the effort to all who love His name and patiently wait for Christ's appearing; who answered the high priest, in presence of the Sanhedrim, "Thou hast said (I am the Christ): nevertheless, I say unto you, Hereafter shall *ye see the Son of man sitting* on the right hand of power, and coming in the clouds of heaven" (Matt. xxvi. 64).

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CHAPTER IV.

INTRODUCTION.

ABOVE forty years ago, passing by the open door of the Catholic church then standing in Ann Street, New York, and seeing its interior draped in black on the morning of Good Friday, I took a proffered seat near the chancel, to behold the scenes never before nor since witnessed. The movements, the prayers in Latin, the smoking incense, the melodies, the candles, the bowings, and the chancel performances, were closely observed without being well understood. But the sermon which followed was in plain Saxon, glorifying the wood of the cross, which the preacher said "ought to be worshipped." I was surprised, for the Latins deny their worship of idols, and I, charitably believing it, was astonished at the preacher's language in presence of the thronged house. It seemed to me unguarded, and rashly to place a weapon in their enemy's hands. The preacher proceeded, however, in full earnest, to show and to urge the reasonableness, and to enforce the duty, of *worshipping the wood of the cross!*

First, Because it was miraculously preserved, and found with the crosses of the two thieves, after having lain buried in the earth for three hundred years nearly.

Secondly, Because when found, it was distinguished from the crosses of the two thieves by the miracles it wrought, while the crosses of the thieves wrought none. (The father of this quite overreached himself by finding the crosses of the two thieves.)

Thirdly, Because the wood of the true cross multiplied itself for distribution over the whole world without diminution or loss of the original wood.

This emphatic and *logical* preaching was next practically illustrated before all eyes. For the preacher, officiating clergy, and clerks within the chancel, first approached singly in succession, with bowed head, toward a crucifix placed on high for the purpose, and, on bended knee, with downcast eyes, every one adored, silently prayed, and, rising from his knees to retire, kissed the feet of the image! This finished, the crucifix was removed to the chancel-rail before the middle aisle, and the congregation were invited to approach by the two side aisles, to worship the cross, and to retire by the centre aisle, which, in large numbers, they did, devoutly approaching, bowing, dropping on their knees, rising, kissing the image on the feet, and reverently retiring. Yet earnest men positively deny that such things are done; or, admitting the facts, deny that this is image-worship! Even the great Council of Trent teaches "That the images of Christ, of the Virgin Mother of God, and of the other saints, ought to be had and retained especially in the churches, and that due reverence and honour ought to be paid to them; not because it is believed that any divinity or power resides in them, on account of which they ought to be worshipped; or because anything ought to be sought of them; or because any confidence ought to be attached to them, such as was formerly done by the heathen, who put their trust in idols; but because the honour paid to them is paid over to the prototypes whom these images represent. So that, through the images which we kiss, and before which we uncover and prostrate ourselves, we worship Christ, and we venerate the saints whose likeness these wear" (Sess. 25, sec. 2.)

This testimony of the Great Council conflicts with the Second Commandment, and with the uniform testimony of the Scriptures against likenesses in worship, and also conflicts

with the scene in the Ann Street church, and with common sense. Good Bishop Imbert of Gascony, in a public assembly eighteen years after the Council of Trent, cried aloud, "Worship Christ; not the wood!" "No, the *wood*," the assembly replied; and the wood had it; for the Archbishop of Bordeaux arraigned, tried, condemned, and silenced Imbert for his *error*. Israel sacrificed, feasted, danced before the golden calf, and shouted, "These be thy gods, O Israel, which have brought thee up out of the land of Egypt!" They knew there was no divinity or power in the golden image; but they worshipped before it in honour of the invisible God whose presence the idol was made to represent. All the heathen confess that their idols are only types of the divinities which they represent, while the deities themselves dwell in heaven. They think, however, in common with our brethren of Trent, that the images, pictures, and altars before which they worship with sacrifices, incense, prayers, and praise, are objects of humble reverence, and that the image is especially dear to the invisible spirit represented, whether a demon or a saint; and they worship it accordingly. Thus the image of the cross is stealthily seizing on the reverence and love of Protestants, to a degree neither suspected nor dreamed of by the admirers and exalters of the symbol, leaving only a handbreadth between their honouring of the image and in-coming idolatry. For the whole world regards the banner and the image of any person, people, or cause it represents with a portion of the reverence and love due to the cause, to the nation, or to the person represented, whether it be our country, our party principles, our visible or invisible friend,—whether it be the Virgin or Jupiter, the kingdom or the republic, the Roman or the Protestant Church, our ancestor or our brother. And that man who repudiates the image, or despises the banner, deeply wounds the heart of its be-

lievers and followers. Many are in training to venerate and to love the image of the cross who do not yet worship it with incense and kisses: to whom it is an offence, notwithstanding, for any one to raise a serious question of the propriety and innocence of exalting and honouring the image in our churches and on our persons! Nevertheless, the Scriptures forbid the followers of Jesus to venerate, among our holy things, any material image or fancied likeness, made by the hands of man, to represent the invisible Person or things of the Godhead; and humanity forbids our loving and reverencing an image of that suffering in view of which the Lord Jesus sweat, "as it were great drops of blood falling down to the ground," while praying in agony that this cup might pass from Him. And seeing many brethren and personal friends of divers denominations are unconsciously falling into the fashion of glorying in this image, it is time to show that Christ's cross is no image, but a reality. It was no ornament of His person, but an overwhelming burden on His shoulder, and on His beating heart, crushing out the fountain of life, and pouring His blood upon the earth. To HIM it was no brilliant spectacle, but it was loathed in His soul, together with our sins, which He bore in His own body on the tree. Whereas the image, which is a lying vanity, changes the whole character of Christ's cross into an ornament of the flesh, wreathed with flowers, or suspended in shining array from the neck of beauty, or lifted up to point a church spire, to adorn a pulpit, chancel wall, or font; or emblazoned on national banners in divers forms and colours. It is a lifeless, senseless, and yet deceitful vanity. "It suggests nothing of sacrifice and self-denial; nothing of conflict with the forces of evil; nothing of the painful and lingering death of sinful passions in the natural heart." On the contrary, it is the banner of Papal tyranny, and the sign of

this *world's* conversion into a blissful kingdom of millennial or of eternal life and glory!

It is time to confront this image of pagan invention and of antichristian adoption with the reality of Christ's cross. It is time to comprehend the difference between death to the love of the power and glory of this world, and an image set up on high to display the pomp and fashion of the world. It is time to learn the mortal enmity between the cross of Christ's blood shed on the ground of this evil world, and "the glory cross" borne with singing in solemn procession, and placed for reverence and admiration "upon the super-altar!" It is time to understand the vast difference between Jesus nailed as a criminal through His hands and His feet "to the accursed tree," and a gaudy likeness of that fell instrument of His torture unto death. Our heart is stirred at beholding honest Protestants on every side taken with this dumb idol, and led for one moment to think that, by adorning their person, their house, or the house of God with this image, they please the Father of Spirits, and magnify the name of His only-begotten Son, our Lord Jesus Christ. The wearer of a brilliant, taking up his *stauros*, and following after Christ! The bearer of a shining cross in gold, or pearl, or precious stones, a follower of Jesus, whose murderers compelled a man passing by to bear His *stauros* for Him, faint and exhausted, to Calvary! The wearer of this *image* never faints under the burden. A glittering cross is oftener borne in pride of circumstance than in poverty of spirit and in heaviness of heart. It is put on in the love of admiration and in reverence of the *image;* and not for humiliation and renunciation of the pomp and glory of this world. It is worne for distinction, in gold and embroidery, in carved and gilt images, in prints and in flowers; and lifted up in processions with music, with trumpets, and with voices saying,

"Behold the cross! the Saviour's cross! the cross which delivered us from the condemnation of sin, and from the bondage of death! the cross of our salvation!"

This modern show is like that of Israel before the golden calf; not meant to provoke, but to honour the invisible God, their Redeemer. However well intended, it misrepresents the incomprehensible glory of "the offering of the body of Jesus Christ once for all" (Heb. x. 10), no less than the molten calf misrepresented the God who redeemed Israel from the bondage of Egypt; and this idol in the modern Church, no less than that idol in the ancient Church, serves him who "was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it" (John viii. 44).

GARNISHING THE TOMBS OF THE RIGHTEOUS.

The Churches of the Gentiles have no higher guaranty against apostasy than the Church of Jerusalem had. Moses warned Israel of their departure from the faith and worship of God, and their consequent dispersion and reproach in all lands; both which events have long since come to pass, notwithstanding the ceaseless confidence of that people in their election to subdue and govern the nations of this world, while they were being carried away captive to Babylon first, and again to Rome, in their dispersion to this day. Moses dealt very plainly with Israel, and so did all the Lord's prophets; but the people hardened their hearts. The Lord Jesus dealt very plainly with their blind guides, who sat in Moses's seat, and taught their traditions for the commandments of God. But they refused to listen, and they stirred up the multitude to cry "Crucify Him, crucify Him." Our Lord reproved them openly to their face, saying, "Woe unto you, scribes and Pharisees, hypo-

crites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in! Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers; ye compass sea and land to make one proselyte! Fools and blind guides, which say, Whosoever shall swear by the temple or the altar, it is nothing; but whosoever shall swear by the gold of the temple, or by the gift on the altar, he is guilty and a debtor. Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith."

These words contain reproof for all time: no less for us in our times, than for the Jews in the days of the Lord's ministry. The Lord Jesus not only reproves, but threatens them, saying, "Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers, ye serpents, ye generation of vipers! how can ye escape the damnation of Gehenna?" (Mat. xxiii. 33). Knowing that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," and being pained at heart when I hear men, young or old, saying, "The apostles did not know what they taught, but spoke as they thought, and were sometimes mistaken," I was from a child unable to see what in our days merits this terrible reproof and fearful condemnation pronounced by the lips of the Lord, "able to make thee wise unto salvation" (2 Tim. iii. 15, 16).

For though we be of the race, even "the children of them that killed the prophets," none appear to "build the tombs of the prophets, and garnish the sepulchres of the righteous."

Truly now, "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." But how do any in this generation "garnish the sepulchres of the righteous?" The doctrine was a mystery, until it led me to consider that Jesus himself, the Prince of the prophets, innocently suffered a death more wanton and cruel than any of the prophets. Of Him, more than of any other, are men ready to say, "Had we been in the days of our fathers, we would not have been partakers with them in His righteous blood." Yet how do they, by garnishing His sepulchre, "witness unto yourselves that ye are the children of them which killed the prophets?"

All the sepulchres of the righteous together from the beginning of time have not been so lavishly garnished, as that of Jesus, by the image everywhere set up in gold, and precious stones, in marble, brass, and wood, *for a memorial of Christ's death upon the cross!* "Wherefore ye be witnesses unto yourselves, that ye are the children of them that killed the prophets." Many delight to display, and to decorate with honour and with love, and even worship, an image of the barbarous instrument on which the Son of God poured out His life's blood at the hands of ambitious and envious murderers. Ye adorn your persons, your walls, your churches, and your banners with the sign of that wood on which the Son of man was "lifted up, that whosoever believeth in Him should not perish, but have eternal life" (John iii. 15). Ye delight in every shining form to glorify the wood on which, after His scourging, and having drunk the vinegar and the gall, Jesus Christ our Lord gave up the ghost! Ye fashion it in flowers to adorn the font and the

table, and to grace the coffin of the departed! Ye form it in gilt to embellish the churches; in marble to decorate the tomb; in jet, diamonds, and pearl to beautify the person, and in colours and embroidery for proud banners of sects and nations! In every form of display the images are multiplied and elevated before all eyes, from the cradle to the grave. "Wherefore ye be witnesses unto yourselves, that ye are the children of them which crucified the Lord Jesus."

These are words easy to read, and hard to digest; but no more so than the words of our Lord in person, addressed to the scribes and Pharisees and the doctors of the law of all nations and generations. Probably the writer and the reader have no more idea of deserving this reproof, and of fearing the condemnation threatened, than the scribes and Pharisees in Jerusalem of old had. The Lord bless our reflection, that you may escape the just condemnation pronounced against the serpents and vipers of both the old and of this dispensation.

FANCY PICTURES AND IMAGES IN HOLY PLACES.

In this age of illustrated news, of pictorial history, and of illuminated works of every kind, all eyes are fascinated with exhibitions of the artist's sketches and the engraver's skill. Reading requires time and mind; but a picture can be seen at a glance, and its plain import perceived at once. If well executed, it pleases even a weary soul. The buyer is gratified, and the seller is rewarded. Thus the Bibles and Prayer-books are in some editions illuminated with images and pretended likenesses of the Lord our Saviour, and of the apostles and the prophets, for the gratification of the eyes; whereby they who count it idolatrous to ornament with pictures and images the churches "we pray *in*," find them in the Sacred Volume and Prayer-book which they de-

voutly read and "pray *from.*" The wise know that these likenesses are fancy sketches of the artist, transferred to the page by the skill of the engraver and printer. The multitude and *the children*, however, are not wise in these matters. They search the Bible for truth; they use the Prayer-book in sincerity of heart. They imbibe the idea that there is honesty in the likenesses, as in the language of the Sacred Volume. Their own sincerity does not permit them to suspect the want of it within the covers of the Holy Book. The wise also know that Christmas and saints' days are appointed of men for glorifying God in the name of Christ and of the apostles and martyrs. But with the young and with the multitude it is otherwise. They commemorate the anniversaries as realities, set forth and delivered to them as such. The harm comes when, in riper years, they find these are inventions among their holy things, weakening their confidence, if not shaking their faith, with regard to the eternal verities of our religion. Discovering imposition in some of their holy services, they become distrustful of holy teachings, not knowing what to believe. It becomes us therefore to say, with the Psalmist, "I esteem all thy precepts concerning all things to be right, and I hate every false way" (Ps. cxix. 128).

YOUTHFUL PIETY SYSTEMATICALLY RESULTING IN AVOWED INFIDELITY.

Protestants have something to fear under this head, while it explains a well-known and a wonderful state of things among Roman Catholics, whose *children* and early youth are often the loveliest specimens of sincere piety, innocence, and devotion. But the parents and elders, to a fearful extent, having in riper years discovered the impositions and delusions practised upon their youth, cast off religious fear and personal restraints, and rule their life on principles of

worldly honour and enjoyment, irrespective of the Church and of the gospel, without regard to God or to the judgment-seat of Christ. In childhood they implicitly believed all they were taught, and the truth made them perfectly free and lovely. In manhood they find the grossest delusions mingled with the truth, and they apostatise altogether, rejecting all faith in God and in Christ and His gospel. And so it comes about that, in Roman Catholic countries, the men are, by a great majority, avowed disbelievers. Tares and wheat being sown by the same hand, both spring up together, alike beautiful and promising in the green blade; the husbandman himself cannot tell them apart in the time of the blade. But in the ripe ear the tares are empty, and worthless, and worse; they have stolen away the nourishment which should have gone to swell the ear of the wheat. The tares yield nothing, and they choke the wheat. Lord, "Wilt thou then that we go and gather them up? But He said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together till the harvest" (Matt. xiii. 28-30). Accordingly we leave the pictures, symbols, and images where they are, to grow as they must; beautiful at first, empty at last, and injuring the faith wherever they be. We may, however, protect the *growing* wheat; we may prevent the overspreading of the tares, and we may disentangle some of the wheat. We cannot eradicate the traditional errors of our time; but some of them we can see, can show to others, and can shun. We can withdraw from their evil influence, their blighting and corrupting fellowship, their unwholesome and contaminating touch, and taste, and handling.

Of this sort are the saintly pictures and images, the symbols and the crosses of human invention, the signs and traditional pretensions, most abundant among Roman

Catholic, and sometimes found in the Protestant churches. These will grow and flourish to the end of the world, and to the injury of faith, in spite of all that can be done to prevent it. But "in the dispensation of the fulness of times," when "there shall be no more curse," nor sin, neither sickness nor sorrow, pain nor death, the coming Lord "will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn" (Matt. xiii. 30). Our God is holy. "We are labourers together with God; ye are God's husbandry; ye are God's building." Our foundation is "Jesus Christ. Now, if any man build on this foundation gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire" (1 Cor. iii. 11-15). No image or fancy work, neither pretence nor deceit that good may come; nor anything that defileth, or worketh abomination, or maketh a lie, can escape that consuming fire. Workers of such stubble must suffer loss.

God of His grace make our work grounded on the Rock Christ Jesus, that when tried in that fire which shall reveal every man's work of what sort it is, it may redound to the praise of His glory, and be found among the gold, silver, and precious stones of the holy city, New Jerusalem, coming down from God out of heaven for an habitation of God with His saints in everlasting life and glory.

THE CROSS OF CHRIST NO IMAGE.



CHAPTER I.

Σταυρὸς καὶ Ξύλον, stauros and *zulon*, are the only words in the Greek Testament descriptive of the wooden cross of Christ. Neither of them admit of the radical *idea of a cross* in English, or in any other modern language. In all the languages of Christendom, a *cross* consists of one line drawn through another. Two sticks, one crossing the other, are essential to constitute, and to present the universal idea of, a material, visible cross.

No such idea is conveyed by the Scripture words *stauros* and *zulon*. *Stauros* means "an upright pale," a strong stake, such as farmers drive into the ground to make their fences or palisades—no more, no less. To the *stauros* the Roman soldiers nailed the hands and the feet of the King of glory, and lifted Him up to the mockery of the chief priests and elders of the people. Over Him, on the *stauros*, Pilate put His title: "Jesus of Nazareth, the King of the Jews." And no mortal is at liberty to affirm any other form of *stauros* on which our Saviour was lifted up than is implied in the meaning of that word, which alone the four Evangelists in the four Gospels use to describe the wood on which Jesus was lifted up.

Ξυλον, xulon, which I write for the easier pronunciation *zulon*, means "wood cut ready for use, a stick, cudgel, or

beam; any timber; a live tree." This is, as I have said, the only word besides *stauros* employed in the New Testament to signify the cross of Christ. The Evangelists use this word to signify the *clubs* or staves with which the company were armed when they arrested Jesus by night in Gethsemane. In the Acts, and rarely in the Epistles, it signifies the wood or timber on which Jesus was impaled alive.

Zulon, then, no more than *stauros*, conveys the English sense of a *cross*. *Zulon* and *stauros* are alike the single stick, the pale, or the stake, neither more nor less, on which Jesus was impaled, or crucified. *Stauros*, however, is the exclusive name given by all *the Evangelists* to the wood of Christ's cross. The *stauros* Jesus bore, on it He was hanged, from it He was taken down dead. The Evangelists use this word also in a figurative sense: "Come, take up thy *stauros*, and follow me" (Mark x. 21). "Let him take up his *stauros* and follow me" (Matt. xvi. 24, Mark viii. 34, Luke ix. 23). "He that taketh not his *stauros* and followeth after me, is not worthy of me" (Matt. x. 38). Neither *stauros* nor *zulon* ever mean two sticks joining each other at an angle, either in the New Testament or in any other book.

THE BRAZEN SERPENT.

When Israel in the wilderness murmured against God, the Lord sent fiery serpents among them, and much people of Israel died. The penitent people besought Moses to pray the Lord to take away the serpents. Moses's prayer was answered, not by removing the serpents, but by providing a remedy against their bite. By command of the Lord, "Moses made a serpent of brass, and put it upon a pole. And it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass he lived" (Numb. xxi.

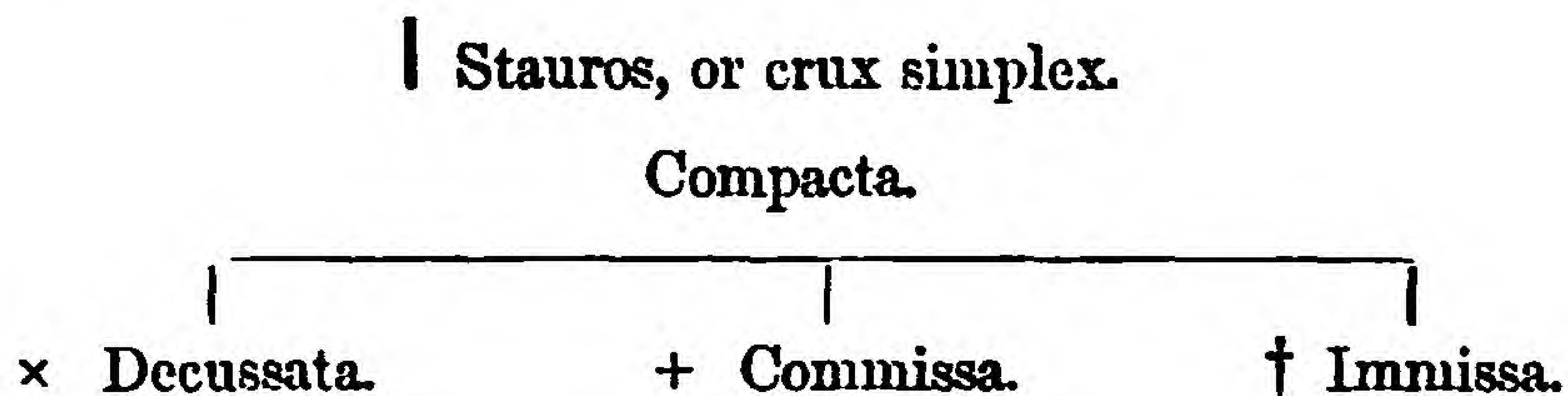
9). The healing power was not in the "pole," neither was it in the brazen serpent, but in the word of the living God. The healing virtue resided not in these lifeless forms singly or jointly, but in the faith of the word which turned the eyes of the wounded to look that they might live. After the lapse of eight centuries, Judah came to believe there was miraculous power in that image, and they worshipped it. They did not *make* an image; they worshipped with incense, the same which *Moses*, by *divine command*, had made, and had elevated in the healing sight of the congregation. They worshipped it, not as the work of their hands, but as an instrument of salvation, set up by their great lawgiver. Notwithstanding, that good King Hezekiah, such as "after him was none like him, nor any that were before him," when he removed the high places and brake the images, and cut down the groves, brake in pieces also "the brazen serpent that Moses had made; and he called it Nehushtan," *i.e.*, brass (2 Kings xviii. 4). So, were the veritable wood of Christ's cross now before our eyes, it should sooner be cut in pieces, and burned for wood, than be adored with incense, and reverence, and love. Is it any holier and better to reverence and love an *image* of that wood, to kiss it, to wreathe it with laurel, to bow down and worship before the image, which, whether of wood or stone, is man's device, wrought into shape by the hands of man?

Not an instance of exalting or of honouring the visible form of the cross occurs in the New Testament. On the contrary, it is the emblem of our humiliation and sorrow, which being endured in the faith of our Lord Jesus Christ, works for us a far more exceeding and eternal weight of glory, through Jesus and the resurrection, "when *our* captivity will be turned again, as the streams in the south, our mouth filled with laughter, and our tongue with sing-

ing;" for we shall not only see Him as He is, but be like Him, having our vile body changed into the likeness of His glorious body, and our joint inheritance of all things with Christ Jesus in eternal life.

THE PUNISHMENT OF THE CROSS.

This was inflicted on hardened criminals, and on resolute enemies, and on vile murderers and slaves, among all the renowned nations of antiquity. The manner and circumstances of the execution do not concern us now, so much as the instrument, respecting which Smith's "Dictionary of the Bible" gives large information. "In Livy," says Smith, "even *crux* means a mere stake. More generally, the cross is called *arbor infelix—Livy, Seneca;* or *lignum infelix—Cicero.* The very name of the cross was abhorrent not only to the flesh, but even to the eyes, ears, and thoughts of Roman citizens—*Cicero pro Rab.* 5." Yet the learned Dr Smith himself follows the learned of every name in Christendom, whether scoffer or believer, in confounding the cross ✝ with the monogram ☧ in various forms and fashions, calling and considering them as one and the same thing. Books often furnish the following device, to exhibit four prevailing forms of the *stauros* family:—



Crosses must have been commonly of the simplest form, "because they were used in such marvellous numbers. Of Jews alone, Alexander Jannæus crucified 800, Varus, 2000, Hadrian, 500 a day; and the gentle Titus so many that

there was no room for the crosses, nor crosses for the bodies."—*Smith's Dict. of the Bible.* Alexander the Great crucified 2000 Tyrians, and both the Sogdian king and people, for their brave defence of their several countries. And Augustus crucified 600 Sicilians. Under such circumstances, men could not be particular about the form of the *stauros*, or the manner of applying it. Some were nailed, others were tied hand and foot and lifted up on the *stauros;* others on the tree. Others, also, were spiked to the earth with the *stauros* driven through their body, and others were spitted on it. Thus the crucifying or impaling was executed in the cruelest manner, and the sufferers were left to rot unburied, or to be devoured by the birds and beasts. In deference to the Mosaic law, the bodies were in Judea removed and buried, and the crosses were burned, to avoid legal defilement by the accursed thing, as it is written: "His body shall not remain all night upon the tree, but in any wise thou shalt bury him that day (for he that is hanged is accursed of God); that the land be not defiled" (Deut. xxi. 23).

THE SIGN OF TAMMUZ.

Israel and Judah are often reproved in the Scriptures for serving Baalim and Ashtaroth, or Ashtoreth, and for worshipping the images of the heathen. Ashtoreth, the goddess of backsliding Israel, is the Syrian Astarté, better known as the Venus of classical mythology. Tammuz was the beloved of Astarté, answering to Bacchus and Adonis of the classics. According to the mythologists, Tammuz, in hunting, was slain by a wild boar's tusk; and the Syrian women, in the worship of Astarté, celebrated the anniversary of his death with lamenting for Tammuz. The night of the anniversary was spent in a bacchanalian wake, carrying in procession, with lamps and burning torches, a cres-

cent uplifted in honour of the goddess, and a T in memory of Tammuz, "accompanied with the most licentious and unmentionable crimes."—*Edinburgh Review, Jan.* 1870.

By the mouth of His prophet Ezekiel, the Lord sets this abomination before our eyes after the following manner:—He takes in vision and transports Ezekiel from his captivity in Babylon to Jerusalem, and shows him some of the hateful things secretly practised among the honourable men of the city. At the gate of the altar stood the image of Jealousy. And He said, "Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here? . . . But turn thee again, and thou shalt see greater abominations than these. And he brought me to the door of the court; and, when I looked, behold a hole in the wall. And he said unto me, Son of man, dig now in the wall: and, when I had digged in the wall, behold a door. And he said unto me, Go in, and behold the wicked abominations that they do here. So I went in and saw; and, behold, every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about. And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up. Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The Lord seeth us not; the Lord hath forsaken the earth. He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do. Then he brought me to the door of the gate of the Lord's house which was toward the north; and, behold, *there sat women weeping for Tammuz*" (Ezek. viii. 6–14). Such was the symbolism of Jerusalem's idolatry for sinful

pleasure, women in the gate of the Lord's house weeping with Ashtoreth for her lost Tammuz—"Ashtoreth the abomination of the Sidonians," for whom Solomon built a high place before Jerusalem, "on the right hand of the mount of corruption" (2 Kings xxiii. 13).

Wherever Baal or Bel was the acknowledged god of the Bible nations, Ashtoreth, *i.e.*, Astarté, was the goddess. Her character was established from Egypt to India, and she is represented as found on the monuments of Egypt, on the coins and medals of Syria, and on the ruins dug out of Nineveh, holding in her hand a long sceptre, of the form of the Roman augur's wand, which is the same with the bishop's staff or crozier, wearing the crescent on her head. Whether she were the chaste Diana or wanton Venus among celestials, is much disputed among mortals; but evidently her worship was connected with the most impious and licentious, as well as with the most virtuous, manners of heathen antiquity. A single sentence from "The Illustrated History of the British Empire in India" throws light on this subject:—"The Buddhists of Tartary reverence the form of the cross in many ways, and use the sign of the cross as a charm to dispel invisible dangers, proving the Babylonian origin of theirt system. The mystic T, the initial of Tammuz, was variously written. It was marked on the forehead of the worshippers when they were admitted to the mysteries. The T (*tau*) was half the *labarum*, the idolatrous standard of early pagan nations; the other half being the) crescent. The T was the emblem of the Babylonian Bacchus, the) of Astarté, the Queen of Heaven. In every nation possessing a creed or philosophy, the same sign has been used, having the same derivation. At Nineveh it was found among the sacred ruins (Layard).

In Egypt it was similarly used, as is well known (Bryant). The Spanish priests were astonished to find the cross worshipped in Mexico (Prescott). These were all streams from the same fountain, Babylon."—*Illus. His. Ind.* vol. i. ch. ii. p. 50.

Layard's Nineveh gives forms of the cross found, four on p. 115, two on p. 156. They are not necessary here. The image was consecrated to religious uses among the nations of Europe and Asia long before the Christian era, and also in America before discovered by Columbus. "One of Cortez lieutenants passed over from the island of Cosumel to the continent, and coasted the peninsula of Yucatan as far as Campeachy. Everywhere he was struck with the evidences of a higher civilisation. He was astonished at the sight of large stone crosses, evidently objects of worship, which he met with in various places. It is a curious fact, that the cross was consecrated as the object of religious worship, both in the New World, and in regions of the Old, where the light of Christianity had never come." —*Hist. Mex.* i. 225, 268.

With these facts before us, showing the many and divers forms which the most learned and accurate are wont to call by one common name, "the cross," which name contradicts the form of the wood on which Christ suffered according to the Scriptures; and further, showing the corrupt use of this symbol in orgies of the ancient heathen, we are better prepared to take up the thread of the story from its beginning in the counterfeit Barnabas, and to follow it down through the labyrinth of error, until the initial of Tammuz has come to supplant the monogram of Christ on the standard of Rome, and to be exalted as the banner of Christendom. These are no dreams, but realities, set forth not in opposition to the Church of our crucified Lord, but in fidelity to the glorified Lord of the Church. For though Aaron and

all Israel made of their ornaments the golden calf, and danced, feasted, and shouted before it, "Behold, these be thy gods, O Israel, which brought thee up out of the land of Egypt;" and though the chief Pontiff and all Christendom make an ornament of the image of the cross, and lift it in reverence and worship, on their person, on the church spire, and on the communion-table in the house of God, and say, "Behold the cross of thy Lord and Saviour! behold, these be thy Saviour, O Israel, which redeemed thee from the bondage of corruption!" the images alike are idols—the image of the calf and the image of the cross, both are a pretence and an abomination, supplanting, with a dumb show, the presence of the living God, and closing the heart against Jesus Christ crucified: "Christ, the power of God and the wisdom of God" (1 Cor. i. 24).

A GRAND MISTAKE.

Many Romans and some others think that by exalting an image of the cross, they honour the Lord Jesus Christ, in the spirit of the Apostle, who exclaims: "God forbid that I should glory, save in the *stauros* of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. vi. 14). They little consider that the *stauros* is *death to this world with shame and reproach on the sufferer*. They little consider whether it is indeed honouring an upright man, our Friend, to set up in His name an image invented to commemorate Him through the ignominious weapon with which His relentless enemies put Him to death. Such honour more befits His enemies than His friends. Yet the very murderers themselves would be understood to glory in their *deed*, should they make such image their personal badge,—the recognised banner of their polity and *the test* of their brotherhood, and a charm of

their person. It is time to shout aloud with Imbert: "Worship Christ, not the wood!" Honour Christ, not the image of His murder! And, though rejected of men, we may hope with Him to be accepted of the Lord.

VARIOUS FASHIONS OF THE IMAGE OF THE STAUROS.

Among the surprising discoveries to which an examination of this subject leads, is this, that many forms, each essentially different from the other, and all contrary to the *stauros*, have long prevailed in Christendom, as signs and symbols of the cross of Christ. A list of some of these throws light on the subject:—

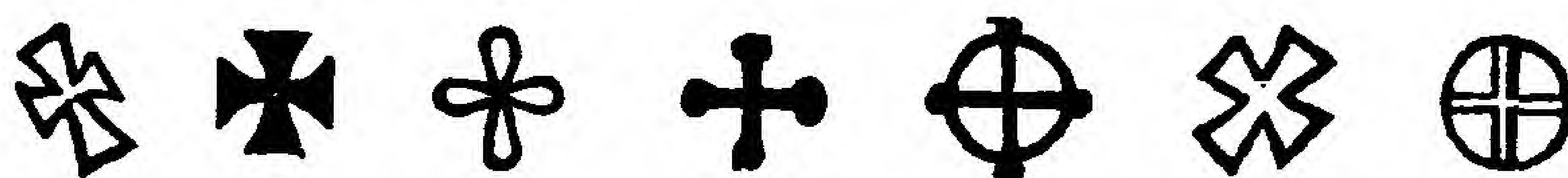
No. 1. | the *stauros*, stake, or pale. Very rare and ancient.

No. 2. X Greek initial of Christ, answering to CH in English. Primitive.

No. 3. the monogram. A device of the first two Greek letters of Christ, corresponding to CHR in English. This form alone is found on the coins, medals, and arms of Constantine and his successors. With

No. 4. which are fashionable modifications of the monogram in the latter days of the empire.

No. 5. + equal armed, right angled Greek cross, in various modifications, such as



common in the Eastern or Greek Church.

No. 6. Y forked form. Rare. The idea of No. 6 is a

forked trunk of a tree, to the arms of which the hands were nailed, and the feet to the trunk.

No. 7. ✝ Common Romish Catholic cross.

No. 8. ✝ Tammuz or Syrian form.

No. 9. ⊓ Jugum, the Latin yoke, or common gallows. See Minutius Felix.

No. 10. ☦ Russian Church in Paris.

Here are nineteen different forms recognised by great communions and learned authors under one common name in English—the cross—without any attempt to distinguish them from the *stauros*, or from the sorrows endured on it. Besides these, the books of heraldry supply two score more images of fancy crosses.

CHAPTER II.

BARNABAS.

No description of our Lord's cross is given in Holy Scripture, save that implied in the several words *stauros* and *zulon;* and no man has any Scripture authority to describe the wood in any other form. It was not recognised in any other form, either by saint or heretic, till we see it in the Epistle of Barnabas, and the Gospel of Nicodemus, so called. Who these were nobody knows; but we shall soon see they were not the men they pretended to be. Barnabas appears to be the inventor of the received form of Christ's *stauros*, and also of the glory and mighty power of the sign of the cross; and he is the first also to teach men to put their trust in the cross, on which he says Christ's kingdom was founded. These and other strange doctrines of Barnabas are reflected in the works of Justin, Tertullian, Cyprian, and others, veiled in the companionship of holy truth. After the fabled discovery of the wood of the cross became current, and its pretended multiplication in the hands of Cyril, bishop of Jerusalem, A.D. 350–360, was proclaimed abroad, the image served to lead on other signs and symbols, the legion of pagan rites and observances, in one Satanic phalanx from expiring heathenism into the heart of Christendom, reconciling the heathen to the new religion without forsaking their old manners and customs. So the hordes of barbarians that overthrew the Roman power turned their idols and festivals from a profane to a saintly use: as Prescott says of the Mexican converted by his Spanish conquerors, "It only required him to transfer his homage from the cross as the emblem of the god of

rain, to the same cross as the emblem of salvation."—*Hist. of Mex.* i. 292.

Barnabas, who calls himself the companion and fellow-traveller of Paul the Apostle, on the Mystery of 318, *I H T.*

Discoursing upon the mystery of Jesus' name, and of the sign of the cross, revealed in the number of Abraham's trained servants with which he rescued Lot, as recorded Gen. xiv., Barnabas unfolds the power of *T*, as follows:—"For the Scripture says that Abraham circumcised three hundred and eighteen men of his house (a mistake). But what, therefore, was the mystery made known to him? Mark first the eighteen, and then the three hundred; for the numeral letters of 10 and 8 are *I H* (*iota*, *eta*), and these denote Jesus. And because the cross was that by which we were to find grace, therefore he adds three hundred, the note of which is T, *the figure of His cross.* He who has put the engrafted gift of His doctrine within us, knows that I never taught any one a more certain truth; but I trust that ye are worthy of it."—*Barn.* viii. 10–14.

Unfortunately for "the figures," the three letters, *IHT*, are Greek numerals, while the Scripture of Abraham's three hundred and eighteen trained servants is written, not in Greek numerals, but in Hebrew words at full length:

(Gen. xiv. 14.)

(100) (3) (10) (8)

שְׁמֹנָה עָשָׂר וּשְׁלֹשׁ מֵאוֹת׃

Sh'mōneh ʿāsār ū-sh'lōsh. m'ōth.

8 10 and 3 hundred (s).

—*J. G. Furey.*

Therefore, "he that put the engrafted word" of this mystery in the mouth of Barnabas, betrays his forked tongue. There is a semblance of truth, however, in that T, or three hundred, bears a proportion to *I H*, or eighteen, not wholly

unlike that attributed in Christendom to the saving power of the sign and image of the cross, compared with that attributed to our Lord Jesus Christ in person.

Barnabas, chap. x. 9, says, "For the Lord knoweth the way of the righteous, and the way of the ungodly shall perish. Consider how He has joined both the cross and the water together; for thus He saith, Blessed are they who put their trust in the cross, and descend into the water." The Scripture does nowhere join the cross and the water together; neither does it pronounce them blessed who put their trust in the cross, and descend into the water. But this is written, "Thou hast tried them which say they are apostles, and are not, and hast found them liars" (Rev. ii. 2).

Barnabas continues, "And yet further the Lord says by Moses, when Israel was fighting with and being conquered by a strange people, to the end that God might put them in mind now that for their sins they were delivered unto death; yea, the Holy Spirit put it into the heart of Moses to represent both the sign of the cross, and of Him that was to suffer, that so they might know that, if they did not believe in Him, they should be overcome for ever. Moses, therefore, piled up armour upon armour, in the midst of the rising ground, and standing up high above all of them, stretched forth his arms, and so Israel conquered again. But no sooner did he let down his hands, but they were again slain. And why so? To the end they might know that except they trust in Him they cannot be saved."—*Barn.* xi. 1.

These pretended quotations from the prophets, which are not found in the prophets; these bold assumptions to speak in the name of the Holy One, in order to magnify the power and the glory of the sign and figure of the cross, have passed down the current of church history without particular challenge, but with general respect for the name of Bar-

nabas to this day. The gravity with which he drops in lies between familiar truths again appears for the glory of the wood of the cross, as follows :—" Why were three young men appointed to sprinkle the ashes of the red heifer? To denote Abraham, Isaac, and Jacob, because they were great before God. And why was the wool put upon a stick? Because the kingdom of Jesus was founded upon the cross. But why was the hyssop and the wool put together? To signify that in the kingdom of Christ there shall be evil and filthy days, in which, however, we shall be saved; because he that has any disease in the flesh by some filthy humours, is cured by hyssop."—*Barn.* vii. 6. Barnabas founds the kingdom of Christ on the wood. He makes it, in common with much modern opinion, begin on the cross; and teaches that in Christ's kingdom there shall be evil and filthy days. Thus he prepares the Church to believe itself, with all its corruptions, the kingdom of God yet to govern this world for Christ. But the Scripture teaches, "There shall in nowise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie" (Rev. xxi. 27).

Therefore Barnabas deserves our contempt until we trace his influence upon all the succeeding ages of church history. Then his teachings astonish us at their effrontery and at their success, corrupting the unsearchable riches of Christ crucified with an image of the cross, and founding on the wood the kingdom of Christ, "who shall judge the quick and the dead at His appearing, and His kingdom," which is founded on the covenant-promise of the eternal God: when "Unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness and hated iniquity. Therefore God, even thy God, hath anointed thee above thy fellows" (Heb. i. 8).

Thus Barnabas was the first to indicate to the Churches

that the kingdom of Christ shall be in this present world of evil and filthy days, contrary to the Scriptures, and to "the hope of Israel," which is the resurrection from the dead (Acts xxviii. 20).

Barnabas was the foremost to prepare the way of Antichrist, and to provide the pagan form of the cross for his mark and banner. Now, multitudes of Protestants embrace this corruption of the doctrine of Christ's kingdom, who are indifferent towards its image-banner. Many earnest and holy men cherish the idea of Christ's kingdom come in this world, and the hope of its universal *extension* over all nations, who refuse to glory in the image of the cross. But since the days of John the Baptist and of Christ, "the hope of the promise made of God unto our fathers" has been preached and cherished in the form of the kingdom of God at hand, and yet to come with Jesus and the resurrection, together with the restitution of all things. Yet some preach the kingdom come already in the name of Christ, and soon to subdue all the world to its sway. The former preaching is of Christ, the latter is of Antichrist. The one belongs to the children of this world; the other to "the children of God, being the children of the resurrection" with Jesus, the First-born from the dead, and the King of glory everlasting.

NICODEMUS.

The second supporter of the glory and power of the sign of the cross calls himself Nicodemus—the Pharisee and ruler who came to Jesus by night. According to this witness, when the King of glory came into Hades, "He trampled on death, seized Beelzebub the prince of Hades, deprived him of his power, and took our earthly father Adam and his race away with Him to His glory" (chap. xvii. 13). Then Beelzebub, "with great indignation, ar-

raigned Satan, as the author of all this evil, saying, 'Thou wouldst crucify the King of glory; and now all thy advantages which thou didst acquire by the forbidden tree, and the loss of paradise, thou hast lost by *the wood of the cross*.'" To this burst of grief Satan deigns no reply; but to comfort Beelzebub, the Lord himself (according to this Nicodemus) said, by way of compensation, unto Beelzebub—Satan shall be subject to thy dominion for ever, in the room of Adam and of his righteous sons, who are mine. Then Jesus stretched forth His hands and said, "Come to me, all ye saints, who were created in my image, who were condemned by the tree of forbidden fruit, and by the devil and death. Live now by *the wood of my cross*" (chap. xviii. 14, and xix. 1, 2). "Then the Lord, stretching forth His hand, made the sign of the cross upon Adam and upon all His saints" (chap. xix. 5), and led them upward to the heavenly glory, with David and Habakkuk chanting psalms. On the way, they met Enoch and Elijah; and while stopping to converse with them, behold, there came another man in a miserable figure, carrying *the sign of the cross* on his shoulders. "And when all the saints saw him, they said unto him, Who art thou? for thy countenance is like a thief's. And why dost thou carry a cross on thy shoulders? To which he answering, said, Ye say right, for I was a thief, who committed all sorts of wickedness upon earth; and the Jews crucified me with Jesus. He gave me *this sign of the cross*, saying, Carry this, and go to the gate of paradise. And if the angel, who is the guard of paradise, will not admit thee, show him the *sign of the cross*. When I did this, he presently opened the gates."

Counterfeit and worthless in itself as this blasphemy is, it shows the original sources whence comes the glory of the sign of the cross among Christians, to be followed, in due time, by the reverence and worship of the image. In the early

ages, many half-converted heathen readily received these wonders in the names of the apostles, and mingled them with the fables of their own superstition. Thus the wonder grew, until all Christendom has bowed to the power of the sign and image of the cross, promptly as the angel-guard did at the gate of Beelzebub's dominions. And the reverence and love of the image in America grows every hour, even among the zealous in our Evangelical connections.

JUSTYN MARTYR.

The total silence of the apostles, and of their immediate successors, Clement of Rome, Ignatius, and Polycarp, with regard to the wood, and the form, and the sign of the cross, contrasts well with the swelling words of the pretended Barnabas and Nicodemus. And the same silence is noticeable in the "Shepherd of Hermas"—a work of the imagination, belonging to the fore part of the second century. This work occupies eighty pages of the apocryphal Testament, full of Scripture doctrine and of saintly imagination, in which one looks in vain for any reference to the wood, image, sign, or power of the wooden cross.

Justyn Martyr is the earliest known writer after the apostles who speaks of the form of the cross, which he evidently takes, with other crudities, from the hand of Barnabas. He says, "The Paschal lamb, roasted whole, was a symbol of the passion of the cross; for the lamb, in roasting, bears a resemblance to the figure of the cross—one spit pierces it horizontally from the lower extremities to the head, and another across the back on which to hang the forelegs."—*Justin, Lib. Fath.* p. 120. Not the "lamb," Justin, but the spits, bear this resemblance. The scapegoat sent into the wilderness, according to Justin, typifies the Lord's coming in His kingdom. Thus he magnifies the

image of the cross, and debases the advent of glory, according to the ideas of Barnabas.

Again, " When the people made war upon Amalek, and the son of Nun, who was surnamed Joshua, led the battle, Moses himself prayed to God with his hands stretched out on either side; and Aaron and Hur held them up all day. For, if he gave way at all from this sign, which represented the cross, the people (as it is written in the Books of Moses) were overcome; but if he continued in that posture, Amalek was defeated. For it was not that *Moses prayed* in this manner that the people were victorious, but that the name of Jesus (Joshua) being in the forefront of the battle, he (Moses) *formed the sign of the cross*. And God shows, in another way, the strength of the mystery of the (sign of the) cross, saying, by Moses, blessing Joseph: His beauty is as the firstling of a bullock, and his horns are as the horns of a unicorn. With them he shall push the nations together from the ends of the earth. But no one can say, or prove, that the horns of a unicorn belong to any other thing or figure than the type which represents the cross." —*Lib. Fath.* p. 187.

Through this cloud of symbolism, fiction, and superstition, one thing is clear—the glory of the image of the cross! However difficult for a naturalist to understand Justin's unicorn, no mortal can mistake his glorifying the form of the cross in the spit of the Paschal lamb, and in the horns of the unicorn, and in the posture of Moses. The very extravagance of the ideas interests some minds, like Munchausen stories, professing even the deluge to be typical of our salvation, " by water, and faith, and *wood*."—*Justin*, p. 239.

Such are Barnabas and Justin, who put their own words in the mouth of the holy prophets, and whose symbolism takes the literal facts of Scripture, and makes of them any-

thing, the more absurd, the more wonderful, to set forth the figure and the power of the sign of the cross. Far removed from simplicity, they are further still from faith, from truth, and from common sense. Together with Nicodemus, they form a *trio*, among whom first sprang the form of the image, and the power of the sign of the wood of the cross, which is lifted up in our day for a banner of universal power and glory. Neither of them, however, hints at *the worship of the cross*,—a worship, in due time, sure to follow among the believers of their testimony to the great power of its image and sign.

MARCUS MINUTIUS FELIX.

Half a century after Justin, Minutius Felix, in his "Apology for Christians," sits in the chair, and his friends, Octavius and Cecilius, plead before him—Octavius, the cause of Christ; Cecilius, of the gods of Rome. Cecilius assaults Christians with many contemptuous charges, and exclaims: "See the crosses you are no longer to *adore*, but to be hanged on! Behold the *fires* there which you foretold and feared to come! Where now is that God of yours, so good at a resurrection,—who is able to revive the dead, but cannot save the living?"—*Reeve's Edition*, sec. 12.

The "crosses" are those prepared for the witnesses and martyrs for Christ; and the "fires" are those of persecution under Severus (A.D. 202), with a sneer at the Lord's coming to judgment, with the resurrection of His saints. The sharp point of the charge for us, bears on Christians *worshipping the posts set up for impaling them alive*, which Minutius elsewhere likens to the *jugum*—the Roman gallows. Octavius, in section 29, answers Cecilius thus: "Whereas you tax our religion with the worship of a criminal and his *cross*, you are strangely out of the way of truth to imagine either. As for the adoration of crosses, which you object against

us, I must tell you that we neither adore crosses, nor desire them. You who worship wooden gods, are the most likely people to adore wooden crosses, as being parts of the same substance with your deities. For what else are your ensigns, flags, and standards, but crosses, gilt and beautified? Your victorious trophies, not only represent a simple cross, *but a cross with a man on it.* The sign of a cross appears in a ship, either when she is under sail, or rowed with expanded oars, like the palm of your hand. Not a *jugum* (the Latin gallows) but exhibits the sign of a cross. And when a pure worshipper adores the true God with hands extended, he makes the same figure. Thus you see that the sign of the cross has either some foundation in nature, or in your own religion, and therefore is not to be objected against by you."

Christians were not charged with desiring, but worshipping crosses, and for the folly of that worship deserving to be hanged on them. Instead of instinctively denying the foul impeachment, Octavius half assents to it, while he defends it against the heathen by an appeal to their own customs. From this one might fear that so early as the time of Minutius, reputable Christians were guilty of worshipping the cross. However, the clause charging the pagans, not only with worshipping "a simple cross, but a cross with a man on it," is the earliest record of the idea of a crucifix, and this among pagans! On the testimony of Perrett, of De Rossi, and of all competent witnesses acquainted with the catacombs and with the monuments of Rome, it was two or three centuries after Minutius flourished before *a cross with a man on it* was known and received among Christians, as our sequel will demonstrate.

TERTULLIAN.

Tertullian, of the same age with M. Minutius Felix,

in his "Apology for Christians," first repels the gross charges of the pagans against Christians for their secret and unnatural practices—such as their habits of cannibalism, and of worshipping the head of an ass; and then proceeds, saying, "I come, therefore, to those who think we worship a cross also. *Do they not do the same* which they charge on us, when they consecrate their wooden images? No matter about the form, while the substance is the same. What difference is there between the wood of the cross, and of an Athenian Pallas, or of a Ceres of Pharos, which in the rough are all pieces of wood, whereof the workman forms an image? All wooden images, set by you on their feet, represent a part of the cross. And do we not better than you, when we worship the whole Godhead in Christ without a cross? Moreover, those taken by you for gods, have in the beginning been cast, as we said before, in moulds made in some sort after the similitude of a cross. Besides, you raise up trophies of victory, and inside, these trophies are only trees made into crosses. Roman soldiers in their religion adore the ensigns of the emperor. They swear by their standards, and make deities of them; which ensigns and standards, however richly set, and however covered over with cloth of gold, are all for the most part represented to the eyes under the form and figure of a cross. So that all the difference between us consists, it would seem, in the great pomposity with which your image or banner is adorned beyond ours. I applaud you for this, that you do not consecrate crosses without all manner of adorning them."—*Ter. Apol.* p. 68, *L. Fath.* This admits that all the difference between the Christians' and pagans' crosses consists in pomposity, to the greater credit of the heathen.

Tertullian, like Minutius, *affects* to deny the worship of the cross, while, by justifying it to the heathen on their own principles and practices, he virtually admits it. In-

stead of indignantly, or even calmly, denying the charge, he says that "all the difference between us (Christians and pagans) consists, it would seem, in "the great pomposity with which your image or banner is adorned *beyond ours*. I applaud you for this." The language admits that the sign of the wood of the cross, or a likeness of the cross in wood, was worshipped in the beginning of the third century, both by pagans and Christians, each in their own way; and pleads that Christians were no worse for worshipping wood in honour of Christ, than the heathen for worshipping wood in honour of Jupiter and Ceres; and were not so good as the heathen at adorning their wooden crosses! The heathen might reply that it was more sensible to worship wood in the divine form of man, than in the odious form of a gibbet of capital punishment, a cross, *stauros*, the very name of which, says Cicero, was abhorrent to Roman eyes and ears and hearts. And were Tertullian now living, he could not applaud the heathen for their greater pomposity of adorning their wooden images, while multitudes of Christians reverence, love, and worship their crosses in gold and silver, pearls and diamonds, and other precious stones, with heartfelt emotions.

According to Tertullian, wood is wood, whether in the shape of a Ceres, or Apollo, or a *stauros*. The form is immaterial, whether the idol be a trophy of victory, or a Roman banner, or a heathen god, or a Latin cross. In each case the substance is wood still, and why may not the Christian worship an image of wood as well as the heathen? Thus, in after centuries, Christians learned universally to worship the image of the wood of the cross; but not in the third century. During many persecutions in that century, multitudes were brought to the cross, to the stake, to the wild beasts, and to the tormentors, for the faith of Christ, and they laid down their lives in martyrdom, of whom every

individual might have saved himself from the terrible death, simply by bowing his head, or offering incense to a wooden Jupiter, or other heathen deity, under this idea, that it was only a form of the cross! "for the gods are all made in some sort under the similitude of a cross." On this heathen principle, they were hard to satisfy, who, through five general persecutions, suffered death in the most cruel forms, sooner than save their lives by worshipping the wooden crosses of the heathen, richly covered over with cloth of gold, and "adorned with pomposity beyond ours." Many, possibly deceived by this false gloss of Tertullian, did make peace with the persecutors, and fall away from the faith, by reverencing the heathen gods, whose restoration to church membership after the persecution had ceased was a question that agitated all the churches, and some it divided, as in the parties of Novatian and Cornelius in Rome, and similar ones in Carthage.

In the primitive Church, the want of images and temples, incense and altars, for Christian worship, was a constant reproach in the mouth of the heathen. Tertullian says, in another place, "You charge us that we set up neither buildings, temples, likenesses, nor altars of any god." He does not repel this charge by an appeal to the Christian worship of the wood of the cross. But to the sign he attributes the highest importance, saying, "that in all our movements, our travels, our going out and coming in, putting on our shoes, at the bath, at the table, in lighting our candles, in lying down, in sitting down, whatever employment occupies us, we mark our forehead with the sign of the cross."—*Lib. Fath.*, *Ter. Apol.* p. 165.

Barnabas, Nicodemus, and Justin magnify the power of the sign, but give no hint of worshipping the cross; which worship Minutius and Tertullian agree to justify before the heathen. Thus the wonder grew "with all deceivable-

ness of unrighteousness," till at length all Christendom was enveloped in the delusion.

CYPRIAN.

St Cyprian, bishop of Carthage and a martyr, honoured in life, and in death lamented, was born of a senatorial family in Carthage about A.D. 200, and was beheaded A.D. 258, ten years after his conversion to Christ. He was an admirer of the works of his countryman Tertullian, and followed him, as Tertullian did Justin and Barnabas, in the matter of Joshua's victory over Amalek, with this difference: they impute the victory to the power in the *form and sign of the cross*, but Cyprian imputes it to the suffering and *sign of Christ*. "In the passion and the sign of the cross," he says, "is all virtue and power. In the sign of the cross is salvation to all who are marked in their foreheads." The passion and suffering was on the wood; but the sign and the mark were the initial of Christ, as Cyprian explained it. For the custom of marking the baptized on the forehead with "the *sign of Christ*"—X—is primitive: not with the murderous *stauros*, not with the *stauros* of agony and death; but with the initial of "Christ and of God," says Cyprian. As it is written: "Having His own and His Father's Name written in their foreheads" (Rev. xiv. 1, and xxii. 3). "*Muniatur frons, ut signum Dei incolume servetur.*" *Signum Dei*—the sign of God;—not of the *arboris infelicis*—accursed tree. Again, Cyprian says, "They only escape who are born again, and signed with the *sign of Christ—signo Christi signati fuerint*,"—which is the initial of the owner's name, X; a cross truly, not of shame and death, but of eternal life and glory. *Signum Dei*, *Christi signum*—the *mark of Christ*, which His servants put upon the lambs received into Christ's flock.—*Bingham's Ant.* b. xi. c. 9, sec. 5, note. This is holy and beautiful; this is

fitting and honourable; but the sign of the murderous cross is quite another thing, having nothing to recommend it from its birth in Tammuz and in Barnabas to this day. That the mark of Christ's *name*, and not of the wood of His cross, was used in baptism, St Augustine declares, saying, "How many have the *mark of Christ* on their forehead who have not the doctrine of Christ in their heart! *Quam multi habent in fronte signum Christi, et in corde non recipiunt verbum Christi.*"—*Aug. Tract* 50, *on John* xi. 55. Quoted by Elliott's *Horæ Apoc.*

Only fifty years after Cyprian, the custom of introducing symbols of man's invention into the sanctuaries of worship prevailed so far as to cause the council of Eliberis, Spain (A.D. 305), in their canon 38, to declare, "That pictures or likenesses ought not to be allowed in the churches, lest the object adored and worshipped should be represented on the walls."—*Rock's Hier.*, 374.

GREGORY THAUMATURGUS, OR THE WONDER-WORKER.

This Gregory was a pupil of Origen, and bishop of New Cesarea, in Great Armenia. Basil, Jerome, Nazienzen, Nyssen, Eusebius, and others, magnify him and the wonders he wrought. These eminent bishops relate that, by the word of his mouth, Gregory removed a mountain-rock out of the road-way; by his prayer changed a fish-pond into a beautiful meadow; and with his hand stuck down a rod, for a bound to the rising flood of the river Lycus, thereby saving New Cesarea from being drowned in the waters, which rod at once became a great tree! His mode of converting the heathen was equally original, and was deemed equally successful. The official historian of the Roman Catholic Church, Cardinal Baronius, whose annals abound with labour of the richest authority mixed with superstitious puerility, affirms that the absence of all images from all the churches before

the reign of Constantine, was due to *their utter extirpation* in the Dioclesian persecution. Accepting this testimony to their absence, we reject the cause assigned, lest we might seem to regard the last and severest of the persecutions, as made *against the images*, and not against the Christians, who suffered martyrdom sooner than worship them. And we further accept his testimony, "that Gregory Thaumaturgus, the bishop of Great Armenia, *first of all* commanded the wooden crosses which were set up by him in certain places, *to be adored: ante omnes cruces ligneas, quibusdam in locis a se collocatas, adorari.*"—*Bar. Ann.*, A.D. 311., sec. 23.

Of all bishops, this wonder-worker is declared, on the highest Roman authority, to be the first to introduce the worship of wooden crosses by his own command. Gregory Nyssen, a century later, celebrating the memory of his great namesake, tells how he brought about that conversion of the heathen which followed. To save his life in the Decian persecution, this Bishop Gregory fled the country. After the persecution had spent itself, he returned home, and instituted festal days commemorating the martyrs, and commanded the worship of the wooden crosses. And says Nyssen, "When he saw how the simple and illiterate multitude persisted in their false esteem of images, in order that he might by all means perfect what is most excellent in them, to wit: that forsaking vain superstitions, they should turn unto God, he permitted them to make merry, solace themselves, and riot in joy, *in honour of the holy martyrs!*" "And why not?" asks Cardinal Baronius on a like occasion. "Is it not lawful to transfer to pious uses things consecrated by a sacred rite, which things were impiously used by the pagans in superstitious worship; that by a high contempt of the devil, in the very way he delights to be worshipped, Christ may be honoured of all?"—*Ann.* vol. i. p. 198. This laurel is plucked

from Satan's brow, to entwine Emmanuel's crown, which the Cardinal graces with words of Theodoret, triumphing over the fallen gods of the heathen, and saying: "Our Lord brought His own dead into the temples of your gods, which gods, vain indeed, and stript of their glory, He dismissed: but gave honour to His martyrs. Instead of feasts of Pan, of Jupiter, and of Bacchus, solemnities, with a feast, are performed in honour of Peter, Paul, Thomas, Sergius, and other holy martyrs. So what was done in heathen superstition, the same having been sanctified for the worship of the true God, might be done in the service of the true religion."—*Bar. Ann.* vol. i. p. 198. This language allows the removal of the image of Jupiter, that once stood in the ancient capital, to a high place in St Peter's of Rome, equally with the conversion of the Mexicans from worshipping the symbol of the rain-god to the worship of the same image for the sign of salvation. So Baalim, and Ashtaroth, and Milcom, and the rest, lying vanities of the heathen, having been once consecrated by a sacred rite, might be dedicated to Paul, or Apollos, or Cephas, or even to Christ, and "worshipped with a high contempt of the devil, in the very way he delights to be worshipped," with honour to the saints, and glory to Him, who says, "Thou shalt have no other gods but me." Thus it came to pass, in the fifth and sixth centuries, that pagan temples, by sprinkling with holy water, were converted into places of Christian worship, and were made receptacles for fragments of the cross, and the relics of martyrs; and the more readily to gain the attendance of the people at the house of worship, eminent bishops suffered the old idols and altars to remain, under the name of the patron saint, the Virgin, or the Apostles, and to receive the honours supposed to be due to their images and likenesses. Such is the fruit of symbolism, which man invents for the honour of God, and

plants for cultivation among the sacred rites of our holy religion; as may be seen in all Continental Europe at this day, where the walls of Roman Catholic Churches are furnished with numerous altars for the worship of favourite saints, and above each altar is a picture or likeness of the saint.

"THE INVENTION OF THE WOOD OF THE CROSS."

This high festival in the Roman and Greek Churches owes its origin to the fabled discovery of the wood, by Helena, the mother of Constantine. The story is told with important variations, but with a good degree of harmony in the following particulars:—

Helena, at the advanced age of seventy-eight, made a pilgrimage to Jerusalem (A.D. 326), seeking for the holy places, of which all traces were then lost. A resident Jew helped her to find them. A temple of Venus or Ashtaroth then stood over the holy sepulchre. Here they dug (A.D. 327), and found the three crosses of our Lord and the two thieves, in a state of perfect preservation, though buried in the ground not quite three centuries. To determine which of the three was the one sought, recourse was had to miracles. Two of the three wrought no miracle; but the touch of the third healed the sick, and restored the dead to life. This established the reputation of the true wood, while the crosses of the two thieves were of no account. Helena adored the wood, sent one half to her son—the Emperor Constantine—gave the other half to the Bishop of Jerusalem, and died in the following year. Many are the versions; but these are features common to every known form of the fable, never omitting the crosses of the two thieves.

By the Jewish law, the wood on which one was hanged was burned to ashes, as a thing accursed. If these three crosses escaped the fire, they could not have reasonably

escaped corruption, buried three hundred years. Constantine lived ten years after this boasted discovery, but left behind neither mark nor mention to show he ever heard of it. Eusebius was then, and for twelve years after, Bishop of Cesarea; and quick as he was to catch at marvels, and near to the scene, he takes not the least notice of the discovery. Maximus, at the time Bishop of Jerusalem and for twenty years after, never mentions it. Cyril succeeded him in the episcopate, A.D. 350, and is the first person known to recognise the existence of the wood of our Lord's *stauros* in that and after ages. Yet the high festival of the invention of the *stauros* is widely kept; and both Helena and Cyril now have sainted names for the part attributed to them in finding and distributing it. The invention of the form by Barnabas, and of the wood by Helena, absurd as they are, have been abundantly productive of evil to the faith, to the hope, and to the destinies of Christendom, since the latter half of the fourth century. The deceitful image is rising upon the steeples, is resting upon the pulpits, is glorying in the windows, on the walls, and the sacred books of the churches, not in one, but many denominations. It is exhibited in the shop windows, in the private houses, and on the robes and persons of an increasing number in all the American cities and villages, under an impression that it is a lawful banner for us, as it was for Constantine, and that we have as much right to it as the Roman Catholics, which is no right, but a "strong delusion that they should believe the lie" (2 Thess. ii. 11).

ST CYRIL OF JERUSALEM, FACTOR FOR THE DELIVERY OF THE WOOD OF THE "STAUROS."

Cyril was ordained presbyter and catechist in Jerusalem, A.D. 345. He delivered his justly celebrated catechetical lectures, A.D. 347–8, in the church of the Holy Sepulchre,

built, furnished, and adorned by command of Constantine, but not finished till after his death, A.D. 337. At the death of Bishop Maximus, Cyril was consecrated to succeed him, by Acacias, the metropolitan of Palestine, A.D. 350. After a seven years' administration of the episcopate, Cyril was summoned before a council of his peers, on a charge of having robbed the church of precious things, vessels, and ornaments, the gifts of Constantine. He was tried, proved guilty, and deposed by his metropolitan, the same who consecrated him, A.D. 357. At Seleucia, remote from Judea, and beyond the jurisdiction of Acacias, Cyril procured a council for his restoration to the episcopate. By a second council under Acacias, A.D. 360, Cyril was again deposed, and was now banished from Judea by the Emperor Constantius. On the accession of Julian the Apostate to the imperial throne, Cyril returned from banishment, A.D. 361. Six years after, the Emperor Valens banished him from the empire. After an absence of twelve years, he returned; and seven years later, he died at the age of seventy-one.

Cyril excused his sale of the consecrated vessels of the church, on the plea of providing for the necessities of the poor. His apologists say that he was deposed by Arian councils, to punish his orthodoxy. Without counting on his orthodoxy or honesty, our concern now is with his distributing the wood of the cross, which he did with great success, never by one word intimating how, or when, or by whom the *stauros* was found, nor how any part of it came into his possession. Without a miracle, if Helena had found the *stauros*, Cyril must have known the fact; and wholly to neglect giving her credit for it, was almost as bad as to sell the consecrated vessels given by her son to the church of the Holy Sepulchre.

THE GLORY OF THE WOOD OF THE "STAUROS."

I quote Cyril's own words on this subject, from the Oxford "Library of the Fathers." Any one desiring to investigate the context can easily do it by the reference to the page of Cyril's "Catechetical Lectures" for every quotation.

"Though I should deny it (the crucifixion), this Golgotha confutes me, near which we are now assembled; the wood of the cross [*stauros*] confutes me, which has from hence been distributed piecemeal to all the world."—*Cyr. Cat. Lect., Lib. Fath.*, p. 144.

"Let us not be ashamed of the cross of Christ; but though another hide it, do thou seal it on thy brow, that the devil, beholding that princely sign, may flee far away, trembling. But make thou this sign, when thou eatest and drinkest, sittest or liest down; risest up, speakest, walkest; in a word, on every occasion" (p. 40). This "*princely* sign" was the sign of God, the initial of Christ, not the ignominious sign of the accursed tree. It was *Christi signum*, X, the same handed down to this day in the customs of the Latin clergy, who cross themselves on all occasions, not with the sign of the murderous wood, but with "the princely sign" of the King of glory.

"Be the *stauros* our seal," says Cyril, "made with boldness by our fingers on our brow, and in everything;—over the bread we eat and the cups we drink; in our comings in and goings out; before our sleep, when we lie down and when we awake; when we are in the way, and when we are still. Great is that preservative. And it is without price, for the poor's sake; without toil for the sick, since all its grace is from God. It is the sign of the faithful, and the dread of devils; for He has triumphed over them in it, having made a show of them openly. For when they

see the cross, they are reminded of the Crucified; they are afraid of Him that hath bruised the head of the dragon" (p. 161).

In these words there is a confusion of ideas, referring the sign to the wood sometimes, at other times to Christ. The leading idea relates to the sign of Christ fingered on the breast and forehead of Roman clerics on all occasions. In Christ comes down all grace from God. Christ triumphed over the powers of darkness. Christ "made a show of them openly," not by the *wood*, but by humbly bearing the wood, being patiently nailed to the wood, and lifted up, enduring the cross, despising the shame, and by being "obedient unto death, even the death of the *stauros*. Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow" (Phil. ii. 8–10). The sign of Christ's name is that most fitting to remind His disciples of Christ: devils may be more willingly reminded of Him by the sign of the wood, bruising His heel.

Cyril eloquently enumerates, among the many witnesses for Christ, "His virgin mother," "Egypt," "the Baptist," and others, to which he adds: "The *holy wood* of *the cross* is His witness, which is seen among us *to this day*, and, by means of those who have taken in faith thereof, has from this place now almost filled the whole world" (p. 108). By Cyril's deceivableness of unrighteousness, many in all subsequent ages have been deluded "that they should believe the lie."

"Every deed of Christ is a boast of the Catholic Church; but her boast of boasts is the cross. . . The glory of the cross has led into light those who were blind through ignorance, has loosed all who were held fast by sin, and has ransomed the whole world of men" (p. 142). The holder of this self- propagating wood profanes the name of

Christ in trumpeting its fame. "It has ransomed the whole world." *The wood* receives the glory, and Cyril *the price.* He had not courage to ask enough for it, or he never would have been put to the shame and necessity of selling the holy vessels of the church to feed the poor, and of being banished from his bishopric and from his country for his benevolence.

Many like praises of the cross for the glory of the wood are to be found in the "Catechetical Lectures." I close with one more quotation:—

"Take thine armour against the adversaries in the cause of the cross itself. Set up the faith of the cross as a trophy against the gainsayers. For when thou art going to dispute with unbelievers concerning the cross of Christ, first make with thy hand the sign of Christ's cross, and the gainsayer will be dumb" (p. 154). Some heretics taught that our Saviour's crucifixion was illusory, not real, to whom he replies, "If any say the cross is an illusion, turn away from him. Abhor those who say that Christ was crucified to our fancy only. For if so, and if salvation is from the cross, then is salvation a fancy also. If the cross is a fancy, the resurrection is also a fancy. If the cross is a fancy, the ascension is also a fancy, and henceforth everything is unsubstantial. Take, therefore, first an unassailable foundation, the cross, and build upon it the rest of the faith. Deny not the Crucified; for if thou deny Him, thou hast many to arraign thee." Here Cyril enumerates many, and among these:—"The fire remonstrates with thee, by which Peter stood and warmed himself. So likewise Pilate, Herod, Caiaphas, Simon the Cyrenian, and others will cry out against thee. The sun, the hyssop, the sponge, and of the trees, the wood of the cross will cry out against thee. The salutary trophy of Jesus, the cross, which to this day heals diseases, to this day drives away

devils, overthrows juggleries of drugs and charms" (pp. 162–164).

A piece of wood so salutary might be cheap at any price. To glory in the cross of suffering for Christ's sake is apostolic; but to glory in the wood is foolish, and to glory in the image is little better,—ascribing to a post the honour due to Emmanuel. The miraculous power of healing Cyril ascribes to the stock of a tree! But with all this folly Cyril never breathes a word of veneration, or love, or adoration, or worship of the cross in any form. Highly as he exalted and praised the *wood*, he left for after generations to reverence and love the image and sign of the cross; to bow down, kiss, and burn incense before it. Cyril would have been shocked had any one done this honour to the very wood itself, much more to the image of it. His object was to dispose of the wood to the worthy, and by no means to make it an object of reverence and adoration, as it has come to be among millions in Christendom. In his diaconate and ministry, until he reached the episcopate, he left works that will do him honour while the world stands. His error in that higher office pierced him with many sorrows (1 Tim. vi. 10).

Cyril confuses himself and his readers by using the word *stauros* lightly, at one time for the wood, and again for Christ. He confounds the sign of Christ with the sign of Tammuz.

Not only Cyril, but Prudentius the poet, Chrysostom, and others of the end of the fourth and beginning of the fifth century, fall into the same confusion of ideas respecting the form of the cross, from which one can escape only by the plain instruction from the coins and medals of that age:—

> " *Christus* purpureum gemmanti textus in auro
> Signabat labarum; clypeorum insignia *Christus*
> Scripserat, ardebat summis *crux* addita cristis.

"Christ, embroidered in jewelled gold, marked the purple Labarum;
Christ, the insignia of their shields, impressed;
The cross, from the top of their crests was shining."
—*Prudentius contra Sym.* Lib. i.; quoted in Dr ROCK'S *Hierurgia*, p. 356.

The coins and medals of the age show that by the word "Christ" on the Labarum and on the shields, the poet means the monogram ☧, and by the word "crux" he means the same figure ☧ which shines on their crests, as may be seen on the crest of Constantine's helmet. Thus the poet, in common with the writers of all times, confounds the idea of the cross, so that no reader can be sure of his meaning only by looking to the medals and coins for an interpreter. These show the monogram alone in every instance.

Chrysostom says, "Everywhere the symbol of the cross, τοῦ σταυροῦ, *the stauros*, is presented to us. We paint and sculpture it on our houses, our walls, and our windows. We trace it on our brows, we imprint it on our souls and minds."—*Rock's Hier.*, 352.

Surely this was the symbol for *Christ*, of which Cyprian testifies, Prudentius sings, and the imperial coins and medals of the age distinctly speak.

REV. A. HISLOP'S "TWO BABYLONS."

These teachings of Cyril have done their share in wedding the Roman Catholic Church to the corruption fairly described in Hislop's "Two Babylons," a work of great research and of the highest authority. Mr Hislop says, "In the Papal system, it is well known the sign of the cross and the image of the cross are all in all. No prayer can be said, no worship engaged in, no step almost can be taken, without the frequent use of the sign of the cross. The cross is looked upon as the grand charm, as the

great refuge in every time of danger, in every hour of temptation, as the infallible preservative from all the powers of darkness. The cross is adored with all the homage only due to the Most High,—and for any one to call it, in the hearing of a genuine Romanist, by the scriptural term, 'the accursed tree,' is a mortal offence. The magic virtues attributed to the so-called sign of the cross, and the worship bestowed on it, never grew out of the saying of Paul: 'God forbid that I should glory, save in the cross of our Lord Jesus Christ.' The same sign of the cross that Rome now worships, was used in the Babylonian mysteries, was applied by paganism to the same magic purposes, was honoured with the same honours. That which is now called the Christian cross was originally no Christian emblem at all, but was the mystic *Tau* of the Chaldeans and Egyptians. That mystic *Tau* was marked in baptism on the foreheads of those initiated in the mysteries, and was used in every variety of way, as a most sacred symbol. To identify Tammuz with the sun, it was joined with the circle of the sun. Sometimes it was inserted in the circle. The mystic *Tau*, as the symbol of the great divinity, was called the sign of life, and was used as an amulet over the heart; it was marked on the official garments of the priests of Rome; it was borne by kings in their hand, as a token of their divinity or divinely-conferred authority. The vestal virgins of Rome wore it suspended from their necklaces, as the nuns do now. The Egyptians did the same, and many of the barbarous nations also, with whom the Egyptians had intercourse, as the Egyptian monuments bear witness. There is hardly a pagan tribe where the cross has not been found. The cross was worshipped by

the pagan Celts long before the incarnation and death of Christ (*Crabb's Mythology*, p. 193). 'It is a fact,' says Maurice, 'not less remarkable than well attested, that the Druids in their groves were accustomed to select the most stately and beautiful tree as an emblem of the deity they adored, and, having cut the side branches, they affixed two of the largest of them to the highest part of the trunk, in such a manner that those branches extended on each side like the arms of a man, and, together with the body, presented the appearance of a huge cross, and on the bark in several places was also inscribed the letter *Thau*' (*Maurice's Indian Antiquities*, vol. vi., p. 49.)

"The cross thus widely worshipped, or regarded as a sacred symbol, was the unequivocal symbol of Bacchus, the Babylonian Messiah, for he was represented with head-band covered with crosses, + + +. This symbol of the Babylonian god is reverenced at this day in all the wide wastes of Tartary where Buddhism prevails, and the way in which it is represented forms a striking commentary on the language applied by Rome to the cross. Though not an object of *worship* among Buddhists, the cross is a favourite emblem and device among them. It is exactly the cross of the Manicheans, with leaves and flowers springing from it. This cross, putting forth leaves and flowers (and fruit also, as I am told), is called the divine tree, the tree of the gods, the tree of life and knowledge, and productive of whatever is good and desirable, and is placed in the terrestrial paradise (*Col. Wilford's Asiatic Researches*, vol. x., p. 124. *Figures*, p. 292; *Hislop's Two Babylons*).

"Compare this language with the language of Rome applied to the cross, and it will be seen how exact is the coincidence. In the Office of the Cross, it is called 'the tree of life;' and the worshippers are taught thus to address it:

'Hail, O cross, triumphant wood, true salvation of the world, among trees there is none like thee in leaf, flower, and bud. O cross! our only hope, increase righteousness to the godly, and pardon the offences of the guilty.'

"The *London Record*, of April 1842, gave the following specimen from a book of *Devotions on the Passion*, set forth by the Romanisers for the use of members of the Church of England:—

'O faithful cross, thou peerless tree,
No forest yields the like of thee,
Leaf, flower, and bud.

'Sweet is the wood, and sweet the weight,
And sweet the nails that penetrate
Thee, thou sweet wood.'

"Egypt, which was never thoroughly evangelical, appears to have taken the lead in bringing in this pagan symbol. The first form of that which is called the *Christian Cross*, found there on Christian monuments, is the unequivocal pagan *Tau*, or Egyptian 'sign of life.' The design of its first employment on their sepulchres, therefore, could have no reference to the crucifixion, but was simply the result of the attachment to old and long-cherished pagan symbols, still strong in those who adopt the Christian name, while largely pagan in heart and feeling. This, and this only, is the origin of the worship of the cross" (*Wilkinson*, vol. 5, pp. 283, 284).—*Hislop's Two Babylons*, pp. 288–294.

CHAPTER III.

A SUMMARY.

The Scripture sense of the word *stauros*, for the cross of Christ, is in the concrete a pale, a strong stake, a wooden post; and in the abstract, it is a voluntary and patient suffering of shame, reproach, and torment unto death, in whatever form it may please God to lay it on us, whether by the rack, the wild beasts, the fire, or the hatred and persecution of godless men, for the sake of truth and righteousness, and in the hope of everlasting life. The Scriptures *never* speak of the *stauros* as an image or a sign, but always as a *reality*, cognisable to the senses, in every case known, by the sorrows and anguish of the sufferer. "Pilate wrote a title and put it on the *stauros*," *i.e.*, the wood. "Jesus said, He that taketh not his *stauros*, and followeth me, is not worthy of me;" *i.e.*, the *stauros* of personal shame and suffering for the truth and righteousness of God. "The preaching of the *stauros* is to them that perish, foolishness;" *i.e.*, they see no sense in suffering wrong and injury patiently—"Lest they should suffer persecution for the *stauros* of Christ;" *i.e.*, contumely and reproach for believing in the suffering and crucified Saviour. "Far be it that I should glory save in the *stauros* of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world;" *i.e.*, not the *stauros* of wood, but the self-sacrifice and offering of the body of our Lord Jesus Christ on the wood. In every sense, the Scripture *stauros*, *first*, is a pale or wooden stake, and, *secondly*, the shame, the reproach, and the

patient suffering of innocence before the world for righteousness' sake. Joseph bore this form of the *stauros* while imprisoned by the captain of Pharaoh's guard, till the Lord delivered him; and so Ignatius, being condemned in Antioch to be torn and devoured by the wild beasts for the faith of Christ, bore his *stauros* from Antioch to Rome, where, in the amphitheatre, he suffered it, despising the agony and the shame. In every *Scripture* sense, the *stauros* of Christ is a living reality, and never that lying vanity, a senseless image and sign of the wood.

Inquiring about this image, three things surprise us:—

I. The fact that a great variety of wholly unlike forms are, by the common and universal consent of the learned, called by the same name, "the cross," and are understood to mean the cross or *stauros* of our Lord Jesus Christ.

II. That the figure of the cross, used among the primitive Christians, was X (*ki*), the Greek initial of Christ, for a sign of Christ, as authors to this day make in their manuscripts X for Christ, and Xmas for Christmas, and Xian for Christian.

III. The third thing that exceedingly surprises us is, to find that this sign and image, commonly called the cross, was a profane symbol in heathen mysteries, exalted and honoured from Babylon to Jerusalem, from the Nile to the Ganges, and from Syria to Britain many centuries before our era. These are facts fully established, but not generally known.

Following up our inquiry, we learn how, when, and by whom this pagan symbol found entrance among Christians, and we shall soon learn how it came at length to supplant the sign of Christ in the churches and on the banners of Christendom. For no writer of the age and the school of the apostles ever mentions, or alludes to any sign, image, or form of the *stauros*, other than its name implies, one

pale or stake; except a certain man under the assumed name of "Barnabas, the companion in labour of Paul, the apostle." The counterfeit Nicodemus follows in the same path, setting forth the power of the sign of the wood in Hades. Minutius Felix and Tertullian, in the beginning of the third century, follow, coyly teaching that it is no worse for Christians to worship the wooden cross, than for the pagans to worship their wooden gods and trophies and eagles. Cyprian, A.D. 250–8, acknowledges the sign in the form of the initial of Christ—not the *pagan* image, but "*Christi signum, signum Dei*—the symbol of Christ and of God." And, finally, we learn that Cyril, bishop of Jerusalem, A.D. 350, comes boldly forth for the sign of the wood, and for the wood of the *stauros*, without saying ever a word about the form of the image of the *stauros*, or about worshipping it. He neither made nor vended images; but he pretended to have the original wood, with portions of which he parted, as a special favour to them that were worthy; and the wood grew in his keeping, so as, in his own words, "to fill the whole world," which many believed, if he did not.

It is time to awake to the fact that the Tammuz, or old heathen cross, led the whole column of images, such as of the virgin, of the apostles, of the saints and martyrs, and of our blessed Lord himself, with their several altars, into the Catholic Church, by degrees, from the latter half of the fourth to the latter half of the eighth century; when image-worship was firmly and for ever established in the Roman Catholic Church by the seventh Œcumenical Council, which was the second Council of Nice, held A.D. 787. It is time to awake, for the same strong tide of formalism, which then overflowed Christendom, is now coming under the form and fashion of the same image of the Tammuz cross, to overwhelm the Protestant world.

The self-styled Infallible in the flesh, whose mark is the cross, is no less confident of *possessing* the kingdom of the whole earth now, than the Jews were in the *expectancy* of that kingdom, when they crucified the Lord of glory.

The Greek initial of Christ is a sign bringing to the memory of Christians, in the midst of the torments of heathen persecution, both the name and the sufferings of Christ, with His victory over death, and His soon coming again to judge the quick and the dead, and to give His faithful followers inheritance in His everlasting kingdom. Hence they learned to recognise their fraternal fellowship in Christ by the sign of His monogram. Gibbon says, "In all occasions of danger and distress, it was the practice of primitive Christians to fortify their minds and bodies by the sign of the cross, which they used in all their ecclesiastical rites, in all the daily occurrences of life, as an infallible preservative against every species of spiritual and temporal evil."—*Gibbon*, chap. xx.

That the persecuted and suffering believers should "fortify their minds and bodies by the sign of the *stauros*" of wood is inconceivable; but it is natural that, in their circumstances, they should fortify their faith by the sign of the initial of our Lord's name, X for Christ. That this custom came at last to be superstitious is evident. After the boasted vision of Constantine, and the invention and the multiplication of the wood, *in the name of the cross, had supplied the whole world*, many superstitious practices of the heathen were adopted, perverting the faith, and changing the significant sign of Christ's name into the present sign of the murderous tree.

THE ROMAN CATHOLIC CROSS CONFRONTED WITH THAT OF CONSTANTINE.

Constantine, in the first year of his reign over Gaul and

Britain, was called publicly to celebrate the saddest and the most joyous of religious ceremonies, the funeral and deification of his father, and his own marriage with Fausta, the daughter of Maximian, the persecutor, both of which he performed with all the splendid rites and observances of the pagan religion. In the fifth year of his reign, he extended his dominion over Italy by conquering his wife's brother, Maxentius, who fell in defeat and death, when Constantine entered Rome and celebrated his victory with a public triumph after the manner of Rome's pagan imperators; and the pagan Senate set up a golden image in the Senate-house to the honour of the god who had recently been the shield and the glory of Italy. "*Romæ non ignotam effigiem*," adds Baronius; for a former emperor, Alexander, had placed a statue for Christ with Abraham and Orpheus *among his household gods* (*Bar. Ann.*, A.D. 312, sec. 66 and 69; *Gibbon*, chap. xvi.).

Constantine was a politician and a warrior more than a Christian. He continued, as did his sons and successors, till the time of Gratian (above seventy years after his capture of Rome), to administer the office of chief pontiff to the gods of heathen Rome, as well as emperor and head of the Church (in the very type of the modern infallible Pontifex Maximus), absolute and undisputed monarch in all things, political, imperial, and spiritual, — *pagan and Christian and mixed*, — over all Christendom; neither could any man, in his latter years, stand up to resist his will. "Until forty years of age," says the historian of the "Decline and Fall of the Roman Empire," "Constantine's liberality restored and enriched the temples of the gods. The medals which issued from his imperial mint are impressed with the figures and attributes of Jupiter and Apollo, Mars and Hercules; and his filial piety increased the council of Olympus by the solemn

apotheosis of his father Constantius Chlorus. The altars of Apollo (the patron deity of Rome) were crowned with votive offerings of Constantine; and the credulous multitude were taught to believe that the emperor was permitted with mortal eyes to behold the visible majesty of their tutelar deity."—*Gibbon*, chap. xx.

Possibly, this favour of Apollo to the emperor helped Eusebius to fashion the following story of the *stauros* (*σταυροῦ τροπαιον* are his words, the likeness of the *stauros*), seen with amazement by the emperor and all his army, followed that night by a vision of the Lord! Eusebius alone tells the story, and then not till twenty years after he had heard it from the emperor's lips himself alone.

STORY OF CONSTANTINE'S VISION, BY EUSEBIUS.

On the eve of the battle with Maxentius, Constantine, revolving in his mind the state of the country and of his gods, together with the god which his father had honoured and had resolved to serve, became so distracted with doubts and distressed, that he prayed and implored, if there were any god, that he would manifest himself, as well by a sign as by propitious aid in this emergency. (How perfectly natural!)

"Then appeared a divine and wonderful vision, which could have been hardly believed had any other man related it. But since the emperor told it to him who now commits it to history a long time after, when I was honoured with his aquaintance; and when, in familiar conversation, he related and confirmed the story with an oath, who could doubt that everything appeared as he represented, especially since the events which followed proved the truth of the testimony.

"When the sun had a little passed mid-day, Constantine said, he saw with his own eyes the sign of the *stauros* (*σταυροῦ τρόπαιον*) displayed in splendid light, outshining the sun in the heavens, and upon it an inscription plainly written, *τουτῷ νίκα*, 'By this conquer.' Great astonishment seized him, and his whole army which accompanied him, and *was a spectator of this prodigy.* He asserted that he was yet in doubt why this display was made to him, and he thought much of it till night. Then, in his sleep, the Christ of God appeared to him with the sign shown him in the heaven, and commanded him to use a standard of the pattern seen in heaven, for protection in joining battle with the enemy.

"Rising early the next morning, he told the vision to his friends. He called for workmen in gold and precious stones, and ordered them to make an image like it, which image I have seen with my eyes. For the emperor condescended, God graciously granting this, himself to show it me. It was of this form:—A spear, rather long and erect, was covered all over with gold, having a transverse yard in the form of a cross. On the top (of the spear) was a crown of precious stones, woven round with fine gold. Upon this were the salutary marks of the name of the Saviour, expressed by only two letters—the first two letters of the Greek name, Christ, *P* (*rho*, *R*), in the middle of the figure, and X (*ki*) curiously inserted,—which plainly signifies the whole name Christ, . . which letters the emperor always afterward wore in his helmet."—*Bar. Ann.*, A.D. 312, sec. 19; and *Eus. Life of Constantine*, b. i., sec. 28 to 31.

Lactantius, the tutor of Constantine's heir, says that "Constantine was warned in sleep to put the divine mark, the sign of the *crux*, upon the shields of his soldiers, and so to give battle. He took care to do this, and ordered the

letter X (*ki*), named in the monogram, to be drawn on all their shields."—*Lact. Deaths of the Persecutors*, sec. 44. Lond. 1715, 8vo.

This shows unerringly the character of the vision, dream, or sign seen of Constantine in heaven, and marked on his helmet and the shields of his soldiers. It was X (*ki*) for Christ, not ┬ (*tau*) for his cross.

Thus, by the concurrent testimony of Eusebius and Lactantius, confirmed by existing medals and coins of Constantine at this day, not the sign of the accursed tree, not the pagan sign of Tammuz, but the sign of God, the monogram of Christ, was what Constantine saw in the sky, if he saw anything, and placed on his shield, as instructed in his sleep. "You have on the Labarum," says Baronius, "the name of Christ expressed by *XP*, (*i.e.*, CHR.); for that by the letter X (*ki*) the name of Christ used to be understood, even Julian the Apostate declares in his 'Misopogon.'"—*Bar. Ann.* 312, sec. 24.

Referring to that satire upon the Antiochians, I find it written:—"Neither the X (*ki*) nor the *K* (*kappa*) you say, have hurt your city. I have learned that these letters are the initials of certain names, the one of Constantius, *K*, the other of Christ, X. Again, you say I have subverted the world (alluding to his removal of the monogram from the Labarum, and his restoration of S.P.Q.R.), and that I wage war against the X, and that you regret the *K*."—*Select Works of Julian*, pp. 271 and 279. Lond. 1784, 8vo.

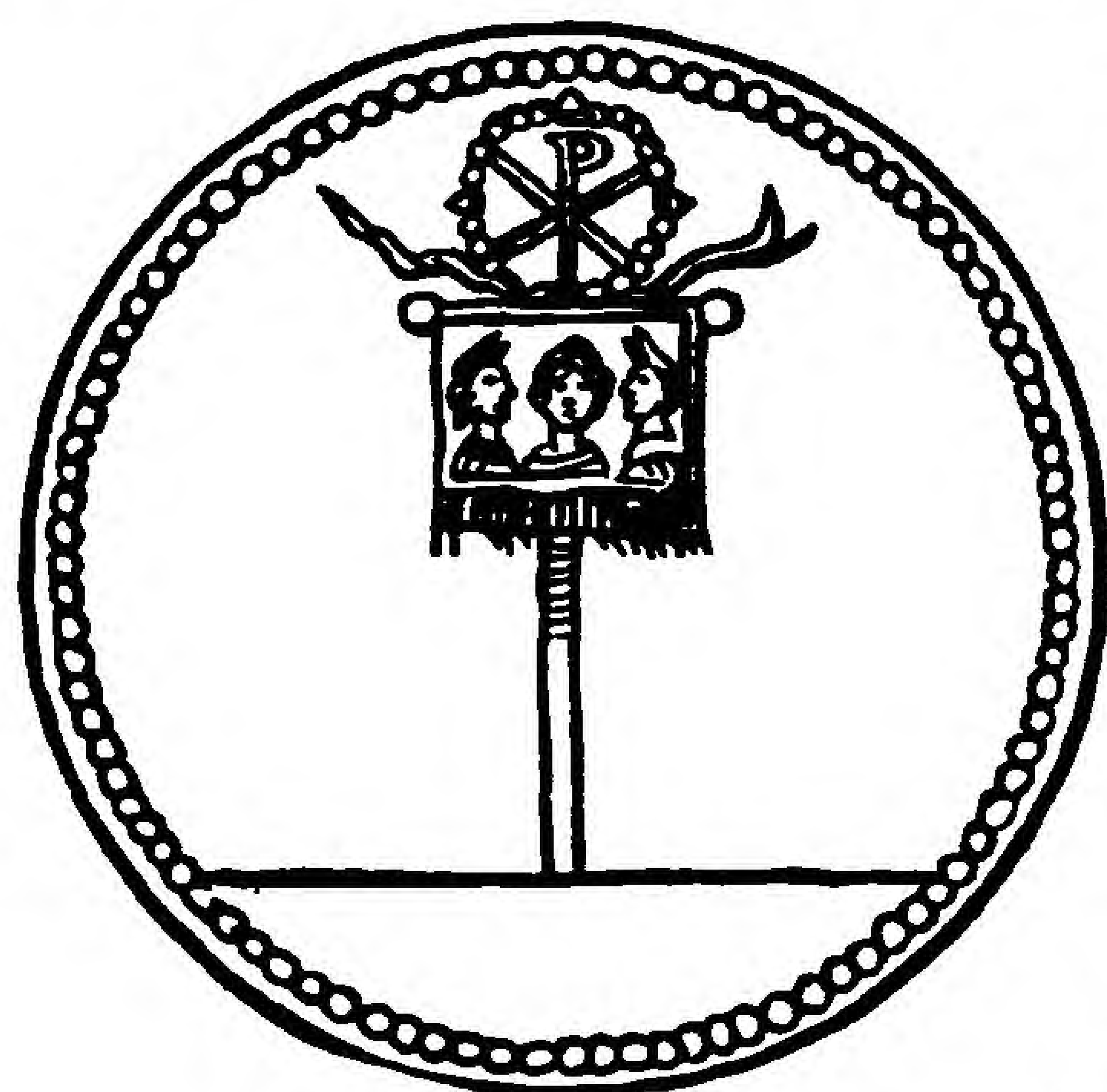
This testimony of the Emperor Julian confirms the fact that in the fourth century the sign of the cross, universally recognised for the mark of a Christian, was X for Christ, and not ┬ for the instrument of His most cruel death.

Do not all the histories say, and the world believe, that

it was the sign of the cross which Constantine saw, and made his victorious banner? Who, then, comes forth to deny the fact?

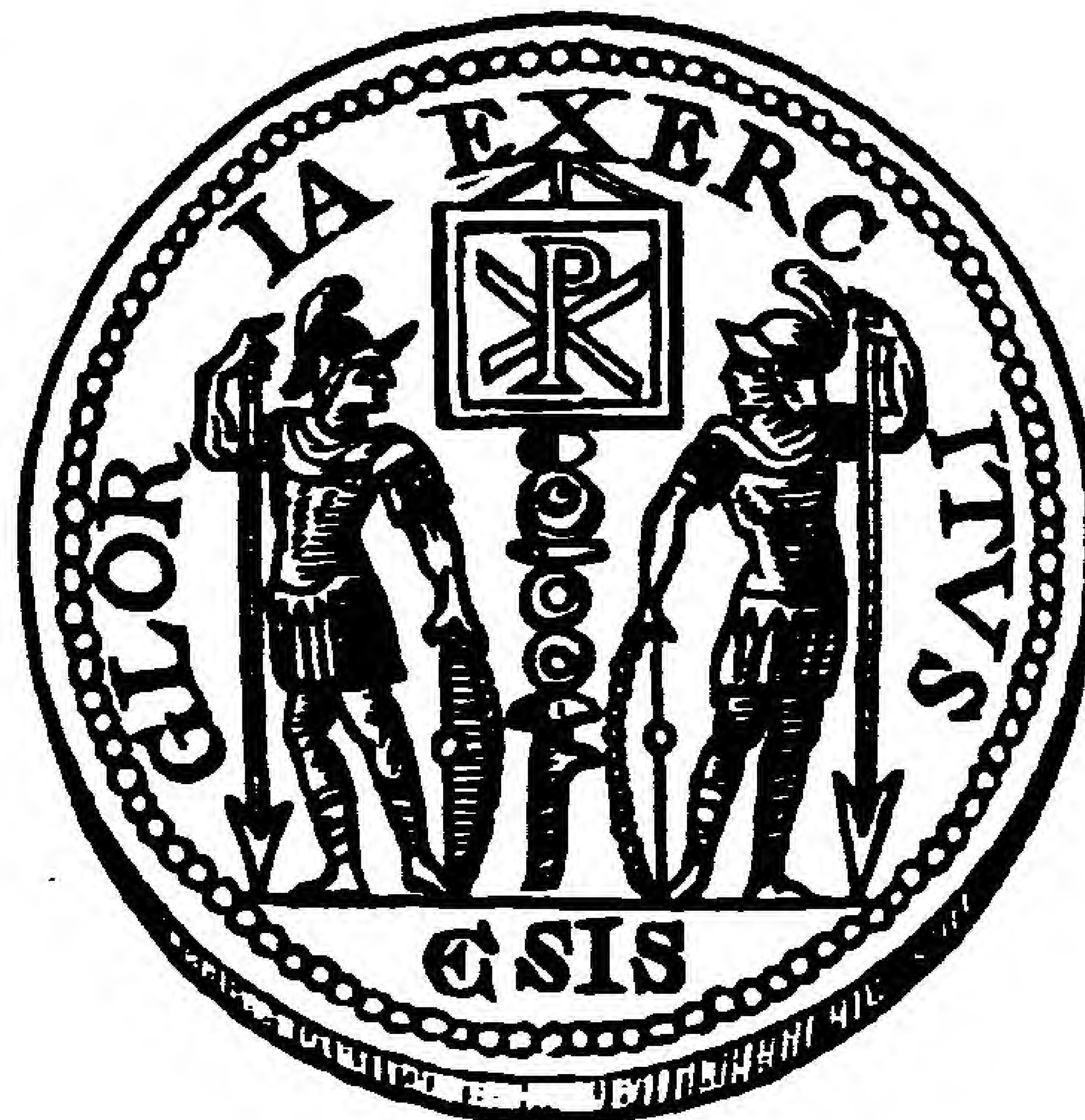
COPIES OF MEDALS AND COINS OF CONSTANTINE.

We admit the story, the belief, and the banner; and here is the copy of the banner, which contradicts the story, as may be seen and read of all men on the coins, medals, and monuments of Constantine to this day. This banner of Constantine consists of a *monogram of Christ*, encircled in a wreath of gold, fixed upon the top of the flagstaff. Beneath it, appended to the flagstaff, hangs a silken flag, on which the head of the emperor, and others of the royal family, appear.—*Bar. Ann.*, A.D. 312, sec. 26.



This below is a coin from the imperial mint, as the first is of a medal. The face of the coin shows the emperor's bust, with his name, "Constantinus Maximus," encircled in a wreath. On the reverse is his banner, holding the monogram protected by two warriors, one on each side, and "Gloria Exercitus," *the Glory of the Army*, inside of the encircling wreath.—*Bar. Ann.*





If the reader cannot here see the wooden cross, he must blame Constantine; for this monogram was "the Glory of the Army," and of the empire, until displaced by the modern cross of the Apostasy.

Below is a medal showing on the face the bust of "Constantinus Augustus," with the monogram figured in the helmet on his head. The reverse of the medal I do not understand; but it has no sign of the cross.



The following is a medal of the Emperor Jovian, from *Bar. Ann.*, A.D. 367, sec. 1. This figure, universally called "the cross," is the monogram found in the Catacombs, until the Pontificate of Damasus, when the Latin cross begins to appear.



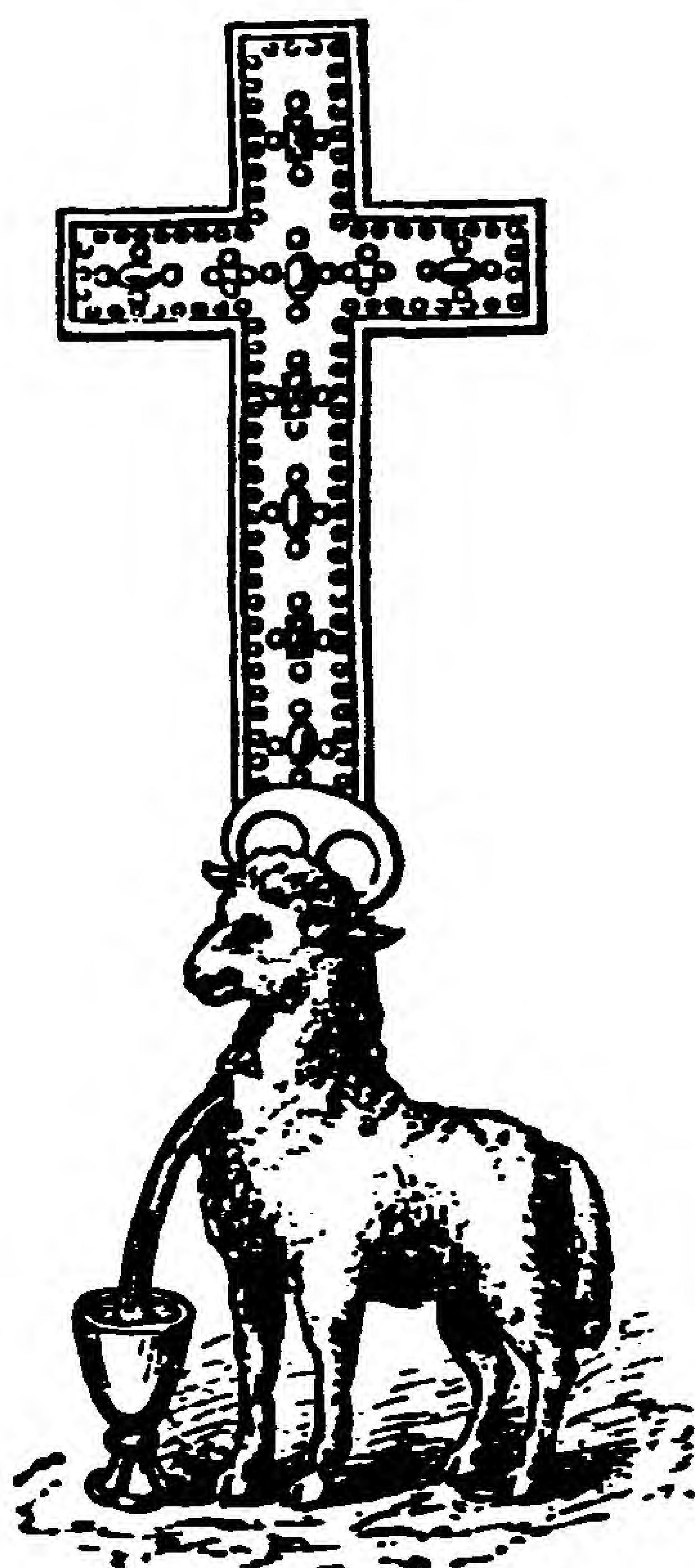
The coins and medals of Constantine show the monogram on his helmet, and his shield, and his person; and in one instance wreathed with a motto, "Gloria Exercitus," *the Glory of the Army.*



Εν τουτω νικα.
(*By this conquer.*)

The accompanying figure of the Labarum, or legionary standard, carried in battle, is found in Dr Rock's *Hierurgia*, p. 358, 2d ed., Lond., C. Dolmar, 1857. Dr Rock is a staunch Roman Catholic, and takes this from a terra-cotta lamp, and labels it, "Labarum of Constantine."

The first form of a sign of our Saviour on the cross took the shape of the Greek letters *alpha* and *omega:* α|ω "Saying, I am Alpha and Omega, the first and the last" (Rev. i. 11).



The second form came in the shape of a lamb lying or standing at the cross.

The third form was that of the bleeding lamb at the foot of the cross, copied from *Rock's Hier.*, p. 362.

This third was followed by the completed image called the *crucifix* — that is, the human body fixed on the wood of the cross, which is the full-grown idol.

Were the story of Constantine's dream or vision perfectly true, this testimony demonstrates the current sign to be a counterfeit, if that be a counterfeit which has no likeness to the original but in name only. What likeness has ☧ or X to ✝? Yet Eusebius, Baronius, the accurate Gibbon, and all others, so far as my knowledge extends, pass over the wide difference in the form, and the wider difference in the meaning of these symbols, unnoticed. They call them in every form, the cross, and leave the reader to understand by that name, the sign of Tammuz, and also of *the stauros* of Christ, which it is not. The *stauros* is one stick, | not two—one across the other;—and the monogram is X or ☧ and not ✝ Now to call these by one name, and that to signify the ignominious cross of death, is confusion, is Babylon on the face, is manifest jugglery, in which one word, by a slight shift, is caused to represent



and a multitude of other fanciful forms, which is quite ridiculous.

Gibbon says, "This vision did not prevent Constantine from erecting in the midst of Rome his own statue, bearing *a cross* in his right hand, with an inscription which referred his victory and the deliverance of Rome to the virtue of that salutary sign—the symbol of force and courage." That sign in his right hand was ☧ the same which he placed on his helmet—the symbol of Christ our Saviour—not of the wood on which He suffered. As the historian proceeds, he continues to confound the differ-

ing emblems under the one common name, saying, "The cross glittered on their helmets, was engraven on their shields, was interwoven in their banners; and the consecrated emblems which adorned the person of the emperor himself, were distinguished only by their richer materials, and more exquisite workmanship." These emblems, called here the cross, were the monogram *XP* ☧, and not ✝, as one look at the figures on the medals and coins will show; and, as the historian says himself. "But the principal standard which displayed the triumph of the cross, was called the *labarum*. It is described as a long pike, intersected by a transverse beam. The silken vail which hung down from the beam, was curiously wrought with the images of the reigning monarch and his children. The summit of the pike supported a crown of gold, which crown enclosed the mysterious *monogram*, at once expressive of the figure of the cross, and the initial letters of the name of Christ. Its honours are still preserved on the medals of the Flavian family. Their grateful devotion has placed *the monogram of Christ* in the midst of the ensigns of Rome."—*Gibbon*, ch. xx. Yes, "the monogram of Christ," "the sign of the Son of man," and not of the ignominious cross, they placed "in the midst of the ensigns of Rome."

No reader would suspect, from Gibbon's description, that the *stauros*, the monogram, and the Latin cross, are symbols wholly different in shape and in sense. No one would suppose that the historian, by the cross, intends the monogram. The error is palpable and universal: every eye detects it in a moment, yet the ear accepts the error in one word—"the cross"—for the name of the many differing symbols, of which the meaning is infinitely more unlike than the form. The symbol in the right hand of the statue erected by Constantine in honour of his victory over

Maxentius, " bore the salutary sign" of the blessed Saviour's name, and not of the wood on which He suffered, neither was it the sign of Tammuz. The sign of salvation was X, a sign to cheer the heart of the despised and persecuted Christians; a sign which the under-shepherds put upon the lambs of the flock in holy baptism;—X the initial of the chief shepherd's name, which is Christ, the owner of the flock; and never of the wood on which He bore our sins in His own body. The sign of the cross for CHRIST is X—asleep to this world, awake to God. The common sign for the apostasy is †—awake to the visible world, and the life eternal.

Therefore, neither the device seen in the heaven nor in his dream, by Constantine, nor that put on his banner and on the crown of his helmet, nor that used by his successors and placed on the shields of the soldiers of all his armies, had the slightest allusion to that cross which was an abomination to the eyes, the ears, and the heart of every Roman citizen. Nor did Constantine adopt the monogram for the imperial device on his arms and on his banner, in renunciation of the world, and of his own life, for the glory of God, and for the hope of a crown of immortality; but the device of the monogram was adopted by that politic statesman and valiant warrior, to win the empire of this world, to fire his veterans with ardour in battle, and with confidence in the divine protection, while fighting for God and the emperor. In the final struggle with Licinius for the sole empire (A. D. 323), each of the rival emperors rallied his forces, and stirred their hearts by direct appeals, on one side to the Christ of God; on the other, to the gods of old Rome, and of their fathers. The pagan worshippers supported Licinius. To Constantine and the monogram of Christ, the confessors of the faith adhered. The enthusiasm

of the rival armies was raised to the highest pitch. They joined battle, and fought for their emperors, for the empire of the world, and for the supposed honour of their gods.

In the heat of the frantic strife, says Lactantius, Constantine seeing that wherever the labarum appeared, his soldiers were filled with invincible courage, sent the banner into the hottest of the fight. The pagans, struck with the terrible shout which told the fierce combatants of its approach, renewed their strength, and fought desperately, like the Philistines when the ark of God was received into the camp of Hophni and Phineas: "they quit themselves like men." They assailed the coming banner, they smote down the standard-bearer, and the ensign fell, while the shout of triumph went up from all their ranks. Then Constantine's chosen band for the protection of the labarum rallied, came to the rescue, raised up the fallen banner again, and turned the tide of victory, which, on that field of blood, crowned Constantine sole emperor of the Roman world.

When persecution ceased, and "the Church rose to the kingdom of this world," and when the bishops sat enthroned, and dispensed justice and judgment as civil magistrates, and all power was in the hands of Christian emperors, the multitude came to believe that the promised time had come when the saints should possess the kingdom, Dan. vii. 22. The emperors called the Ecumenical Councils, sat in person or by their chamberlain in them, and executed their canons as laws of the empire. At the same time, the fabricated wood of the cross multiplied with wonder-working energy in all the world; and the Church, departing from the faith, became changed from the love and worship of God, and the hope of His coming and kingdom, even to reverence and worship the image of the cross, and *to enjoy the kingdom of this world*, and extend it, with the aid of the dumb idols of the saints and relics of the martyrs.

With those changes came gradually the change of the original and primitive cross, X, concealed in the monogram ☧ into ⳩ to ƒ to ʃ to ✛ and to † retaining the same name through all, until the idol and the Antichrist have together long held the banner and the sceptre of Christendom.

CHAPTER IV.

THE CATACOMBS, BY MONS. PERRET.

CATACOMB and cemetery are words from the same root, meaning the same thing, a dormitory, a place to sleep in, a gallery divided into several rooms for lodgers. The very name confesses, to the glory of God, the holy doctrine of the resurrection of the body;—a doctrine taught by the Old Testament in mystery, and brought to light in the New Testament by the resurrection of Jesus Christ from the dead;—a doctrine preached by the apostles in Jesus' name among all nations, and confessed in every formula of the primitive faith by the words: "I believe in the resurrection of the body," or "the flesh;"—a doctrine mutilated by Popery, and neutralised by purgatory, and boldly denied by science, and philosophy so called, notwithstanding it is the everlasting gospel of God our Saviour, testified in His written word, and presented to all who walk through the galleries of the tombs of the saints and martyrs, by the very name, the catacombs or sleeping places of the dead, who shall awake at the trumpet voice of the Son of God, and shall come forth every one, both the just and the unjust (John v. 25; Acts xxiv. 15; 1 Cor. xv. 52).

The tombs in the catacombs under the city of Rome number above six millions, ranged on each side of galleries not always connected, which would, if extended in one line, reach above seven hundred miles, according to Louis Perret, who spent fourteen years in exploring them and copying their inscriptions. The French Government, at

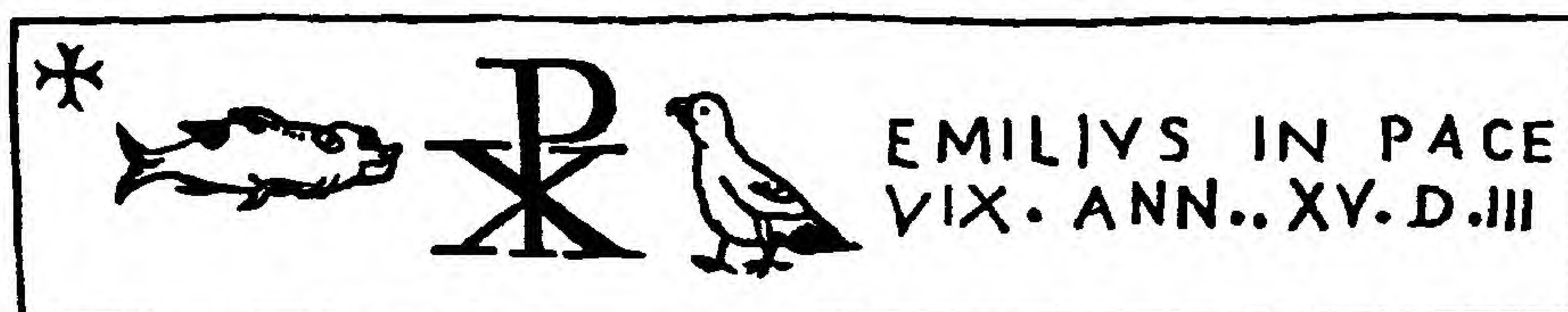
their expense, published his work in five folio volumes, thus giving it the sanction of the best Roman Catholic authority on such a subject in Christendom. This work, with that of Cav. de Rossi, the head commissioner appointed by Pius IX. for the preservation of the monuments of Christian art in Rome, furnish ample testimony to the correctness of our views. The sepulchral inscriptions of Christians in Rome from A.D. 71 to 600, amount to about 11,000; 6000 of which are from the catacombs, the others from monuments above ground. Of those from the catacombs, 4000 are believed to ante-date the Council of Nice, A.D. 325. Of this 6000, only 1250 are dated, leaving the age of the others to be inferred on a comparison of the likeness in the form and character of the letters with those which are dated. From A.D. 71 to 300, not thirty of these inscriptions bear dates. From A.D. 325 to 410, when Alaric took Rome, every year has dated inscriptions, in all not less than 500; but that year has none. From that to the end of the fifth century, are 500 dated inscriptions; in the former half of the sixth century are about 200, and in the latter half 50. Only seven belong to the seventh century. Not until the latter years of the fourth century does the sign of the cross of wood appear. The Greek contraction for the name of Christ was exclusively in favour from the earliest date, concealed in the device of the monogram ☧



—*Rock's Hierurg.*, p. 268.

Interpretation of the symbols engraven on the above tomb: The anchor of our hope is in Christ, risen from the dead "with power, according to the spirit of holiness" (Rom. i. 4.)

Another tomb from *Rock's Hierurg.*, p. 357.



The symbols on this tomb may be interpreted as follows: The fish represents the Greek initials (ἰχθύς, a fish) of the words, "Jesus Christ, Son of God, our Saviour." The monogram follows, and the Comforter of them that mourn looks to Christ.

"In our walks through the catacombs," says Mons. Perret, "we were struck with the absence of all representations of martyrdom. One does not meet there with an image of Jesus on the cross" (vol. iii., p. 72). If an image appear, M. Perret is careful to testify that it does not belong to that age: "For it is noticeable that in the primitive age they did not place before the eyes of the faithful any image of Jesus Christ on the cross. They were content, out of regard to feeble souls, to paint the cross at first naked, but oftener concealed in the monogram; next, adorned with flowers, precious stones, and crowns; afterwards, it was associated with a lamb lying beneath it. It was in the sixth century they began to delineate the bust of the Saviour, as one may see it in the Vatican cross; and even the whole body, with the hands and feet pierced with nails" (vol. iii., 91. See also *Schaff's Hist.*, vol. iii., 561). In the eighth century they enjoined the worship of this among other images, and the evil grew till A.D. 1276; Innocent V. instituted festivals sacred to the memory of the lance which pierced our Saviour's side, and to the nails

that fastened Him to the tree, and to the crown of thorns which covered His head (*Mosh.*, c. xiii., p. 2, ch. iv.) And now, in this nineteenth century, they label a most conspicuous spear on the wall of St Peter's in Rome, in large letters, "The lance of Longinus," which pierced the Redeemer's side. And again, "Part of the cross which the Empress Helena brought to this city" (*Burgon's Letters*, p. 127). It is curious that, according to the label, the lance was a present from the Mohammedan to the Pope.

It is easy to be disgusted with this madness, and then for some with eyes open to walk straight into it. We have received our Scriptures, ministry, and holy ordinances, down through these very corruptions. It was our Church in which this growth of evil occurred. The grace of God alone makes us to differ from the lawful heirs of these abominations, with the cup of which the Roman Church is intoxicated. While praising God for our rescue, let us not reproach our brethren in bondage to Pharaoh, but pray for them, that they may be delivered from slavery to idolatry and to the father of all liars. Yet we should mark how rapidly the process, unfolded in the history of the ancient Church, is now repeating itself in Protestant America. First, the cross comes in the monogram, or enclosed in a circle, or inserted in the initials IHS, or in some other mystery, foliated and disguised from ordinary eyes. Next, all fashioned in gilt, in gems, marble, or wax wreathed with laurel. Then, comes "the glory cross," with flowers, sacred music, and pompous procession, through the congregation to the holy table. It only remains for the image to be furnished with a human figure, which, in the present course of things, is sure to come, as the sparks to fly upwards; after which, it will be kissed and worshipped.

The *tau* sign of the cross began to appear among the symbols of the Roman Church in the pontificate of Dama-

sus, whose bloody strife with Ursinus for the episcopate makes his reign famous, A.D. 367 to 385. It was nearly three centuries later before the public heart became so hardened as to allow an image of our Saviour suspended on the cross. The Council of Trullo, A.D. 692, in canon 82, first decreed, "That Christ, represented at the cross by a lamb, should, *for the future*, be imaged under His human form" (*Rock's Hierurg.*, 356).

The image of the cross of death, and of Tammuz, now leads the column of symbolism and of idolatry, in the name of Christ, just as it did 1500 years ago. In its origin, the image was never a sign of Christ nor of His cross, but was a heathen image of sensual worship. Now, "the cross" has become transferred from the sign of God to the sign of Tammuz,—from Christ to Antichrist,—from self-denial to sensuality,—from the renunciation to the acquisition of the world,—from "Thy kingdom come in earth," to "Thy kingdom be extended on earth." In both cases, the original names remain—the cross, and the Christ, and the kingdom—but their spirit is utterly changed. The X (*ki*) has become *T* (*tau*) for the sign; and the churches that were "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ," have a long time been looking toward the Vicar who assumes to reign over the kingdom of this world infallible *in Christ's stead.* Churches they were and churches they are, but, like the cross X changed into *T*, thoroughly changed in form of worship and character of life; and the kingdom of the Pope to that which is to come, is as the mock sun to the bright orb of day. It has true light, but is shapeless in form and murky. While the cross was the initial letter of Christ, the coming of the Lord in His glory was the hope of the persecuted Christians; but, afterward, the sign and the hope gradually turned from Christ and self-sacrifice to self-enjoyment in the empire of this world.

CHANGE OF THE SIGN.

Three things visibly conspired to work this change of the sign of Christ:—

I. The forged testimony of Barnabas and of Nicodemus.

II. The natural disposition of the Pagans in adopting their Emperor's new religion, to keep the old symbols, forms, and festivals, under new names. The ignorant, who were accustomed to worship Ashtoreth, or Astarté, by the symbol of Tammuz, learned readily by the same sign to worship after their manner the crucified Christ.

III. Three trumpet-tongued wonders of the middle of the fourth century: *First*, Helena's finding the wood of our Saviour's cross. *Second*, The multiplication of that wood in all lands. *Third*, The vision of the monogram, called the cross, said to have been seen in heaven at mid-day above the brightness of the sun, by Constantine and his whole army! The nations of the Empire believed these things all the more, seeing the monogram supplant the eagles on the imperial banner. Neither then nor now do they discern changes of the substance, if they keep the name. Rome, under the empire, retained her republican name and obeyed her emperors. So Christendom disregarded the obvious fact that the monogram which Constantine adopted for his banner and the wooden thing reverenced, loved, and even worshipped in the name of the cross, *bear no sort of resemblance one to the other*. Still, all have been content to regard them as the same in form and name—*the pagan cross*. With this sign, the nations were familiar, and they believed the wonders told of its invention, its royal vision, its holy multiplication, and its miraculous powers. Thus, the pagan sign of the cross possessed their imagination, and the sign of the monogram almost disappeared.

All the authors of the fourth and fifth centuries agree with Baronius and Gibbon that Constantine adopted the monogram for his banner; and the imperial medals, coins, and labarum show the indisputable form of the monogram, which can neither be hid nor counterfeited; while De Rossi, Perret, and the present Pope Pius IX. and the French Government, produce from the monuments and catacombs of Rome abundant proof that, whatever the name may be, the true sign in the primitive Church was X for Christ, and not ✝ for the evil tree. The common sign, therefore, and image of the cross is neither primitive nor honourable, nor can it be acceptable to God in His house. It is a pretender to the name and place of the true monogram of Christ, concealed in the primitive ages under the form common in the catacombs and on the ancient Christian monuments, and adopted by the Emperor Constantine to adorn his banner and his arms, with the purpose of binding the brave and increasing body of Christians to the furtherance and support of his ambitious designs.

IS THIS GLORYING IN THE IMAGE OF THE WOOD PLEASING TO GOD?

Could our blessed Lord himself be pleased with the evil tree? *Could* He make an idol of the wood on which He was nailed, then lifted up, and left to drink the vinegar and the gall in death? *Can* it be pleasing in His sight for His citizens to make an ornament of the image of that wood on which He was lifted up, amid the scoffs and jeers of the chief priests and rulers of His chosen people? *Can* it be pleasing to the blessed Jesus to behold His disciples glorying in the image of that instrument of capital punishment on which He patiently and innocently suffered, despising the shame? It was a shame, else how did the innocent

Sufferer despise the shame? It was an infamous, a burning shame. Why should a rational man make an image of the instrument of it? Reverence and love the image! Lift it up and make an ornament of it! Bow down before it, and kiss the thing with his lips! It is monstrous. Were the crown of thorns taken from the Saviour's wounded head, or the rod with which they smote the Judge of Israel on the cheek, or the nails which fastened His hands and His feet to the tree, really brought to our view, they would, with the spear which pierced His side, be objects of abhorrence to every loving heart. We hear of "Israel's judicial blindness." What else is this which leads Christendom to boast of the instrument on which "Christ was once offered to bear the sins of many?" (Heb. ix. 28). That it is most unnatural will plainly appear when we bring the case home to our own heart. Suppose we take up reverently in honour, and glory in, and even kiss a weapon which, in cruel hands, had, without the slightest provocation, slain our best friend and benefactor—our elder brother—and brought him to an untimely, shameful, and agonising death! No mortal in his senses is capable of such perverseness, while yet many, under the delusion of the cross, are daily guilty of it. Neither can it be conceived that such honour to the evil instrument would be agreeable to our departed brother, could his immortal spirit look on it. Would he not rather, in a burst of indignation, exclaim, in the language of Christ, "Woe unto you, scribes and Pharisees, hypocrites, because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets" (Matt. xxiii. 29).

THE BEARER OF THIS CROSS DOES NOT PRAY IT MAY PASS FROM HIM.

No language is too strong to express the indignation of our loving Brother at conduct so shameful, so unnatural. Nor does it improve the matter to pay this homage to *an image* of the murderous weapon, to lift it up, to gild, and wear it for a charm of the person, for an ornament of the house, and of the house of God. It does not lessen the offence to make this idol minister to the pomp of public worship, to the pride of life, the vanity of fashion, or sale of an article stamped with the image. No; this pagan image is a false cross, from which the holy apostles would shrink in horror, however the multitude of their successors honour it. This is a make-believe cross of pearl, gold, and precious stones, which the wearer cannot pray that it may be taken away from him, and which the multitude naturally covet, should it please God to give it them! How impious and blind to call this image *the cross* of Him who said, "Abba, Father, all things are possible unto thee. Take away this cup from me. Nevertheless, not what I will, but what thou wilt" (Mark xiv. 36). All the images of the heathen are an abomination in His sight. How much more those of Christendom, and, most of all, "the glory cross," borne in solemn procession, adorned and set up in the house of the living God, to honour the most cruel death of His beloved Son at the hand of envious murderers! How much better such manners are in this age than those of the thirteenth century, when the visible head of the churches ordained festivals sacred to the memory of the various instruments of torture which afflicted our Lord unto death, the reader will judge.

"YE HAVE HEARD THAT THE ANTICHRIST SHALL COME."

That there should arise out of the fourth or Latin empire of the prophet Daniel a little horn of singular power, to make war upon the saints, and to prevail against them till the time came that the saints possessed the kingdom (Dan. vii. 21), and that a lamb-like creature, having a dragon voice, should arise, which doeth great wonders, and deceiveth them that dwell on the earth (Rev. xiii. 16), is holy prophecy. Eminent divines, for above sixteen centuries, have regarded the Antichrist of 1 John ii. 18, and the man of sin, 2 Thess. ii. 3, as identical with the little horn and with the lamb-like beast. For that there should be an apostasy, followed by the manifestation of "that son of perdition who opposeth and exalteth himself above all that is called God, or is *σεβασμα* (any visible object of reverence), so that he as God sitteth in the temple, or church, of God, showing himself that he is God," is holy scripture, is apostolic prophecy, illustrated and confirmed by all ecclesiastical history, and by the daily news. I can no more close my eyes to this strong delusion, and to the manifestation of this wonderful power, than the infallible Church and Pope himself can close their eyes to the coming of a personal Antichrist, who shall destroy the Church, and shall be himself and the whole world together destroyed, at the coming of our Lord to the great judgment, which is the belief and doctrine of the Roman Church from the beginning to this day.

Antichrist, foretold by the prophets, and *expected* in all the Churches, when set before our eyes, should not appear strange; nor should the beholder be filled with conceit while calling attention to this great apostasy; for we are every one in it, and in some measure of it, in our day and generation. Placed under the same temptations, no people

could of themselves have better escaped from the snares of the world, the flesh, and the devil, in which great Rome lies taken. Her Church, till the reign of Constantine, was most tried and purified by the persecutions, and after that most corrupted, not at once, by the triumphs of the Gospel. Her pagan senate, distinguished for lordly manners, great authority and untold wealth, held for two generations, after Rome was taken by Constantine, to the old religion, in contempt of the new religion, which confessed a crucified Jew for its author, and had neither images, incense, nor altars in its ceremonial. Thus the faith of the Church was wounded in the Roman capital, and throughout the empire, by a profane mixture of pagan manners and customs, received from the ancient mythology, and sustained by the pride and grandeur of the Latin aristocracy. Succeeding generations naturally follow in the steps of their fathers, whether Pagan or Christian—whether in the teaching of the apostles, or of the ancient mythology. We do not palliate the corruptions of the apostasy; but beholding them with an afflicted heart, we would be warning all and judging none: "For who maketh thee to differ? And what hast thou that thou didst not receive?" (1 Cor. iv. 7.)

That infant mystery of iniquity, which already worked in the apostle's day, slowly grew, from the fourth to the ninth century, to be a bold, proud, and lawless mother, decked in royal purple and gold, "and upon her forehead her name written," in plain terms and familiar characters (Rev. xvii. 5). Yet many bright eyes cannot see it, or, seeing, cannot read the character right. Beginning in the days of Paul and John, "that Wicked" has grown, so that, although not many can see him, his "great voice" is heard, from the palace to the hamlet, throughout Christendom. Is not the Scripture warning lost on such? For,

"Now I have told you before it come to pass, that when it is come to pass ye might believe" (John xiv. 29).

There is, or is yet to be, in this dispensation on the earth, an extraordinary creature rising out of the head of the fourth beast, according to the Scripture (Dan. vii. 7 and 20) having "two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him; and causeth the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven in the sight of men; and deceiveth them that dwell on the earth, by the means of those miracles which he had power to do, in the sight of the first beast, saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword and did live. . . And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast, for it is the number of a man, and his number is 666" (Rev. xiii. 11).

Let me neither attempt to prognosticate future events, nor to turn away my attention from what the prophets have spoken, compared with the history of the nations passing before our eyes. The Latin king, which is the ten-horned creature of Daniel, was wounded in the heart of its unity (A.D. 476), and yet lived in its laws and language, in its religion and many members, among the barbarians which dismembered it. In the seventh century, the Bishop of Rome practised and prospered. In the eighth, he disowned his allegiance to the emperor, excommunicated him, and took the government of Rome into his own hands. He re-

vived the wounded empire of the West (A.D. 800), and crowned Charlemagne its emperor, whose title has descended through Germany and Austria from that date to 1871. For although, in 1810, abandoned by Austria, it is revived in Germany now. Thus the bishop made an *image* to the first beast, which had the wound by the sword and did live: and for 1000 years he inspired it with energy to execute his will. He gave it a sign, or a mark which all citizens must receive, own, and defend, if they would have the protection of the royal emblem, and of its maker. Irenæus (A.D. 180 to 200), counted the number of the beast, and found it *Lateinos*—for the kingdom, 666. The official language of the chief Pontiff, the maker and inspirer of the imperial image is Latin, and the reader for himself can count the name and number of a man in Greek numerals:—

Λ. α. τ. ε. ι. ν. ο. ς. 30+1+300+5+10+50+70+200	"Which is the number of the beast, for it is the number of a man (Lateinos), and his number is 666."

If the beast which "had two horns as a lamb, and he spake as a dragon" be the Latin, then the image he made "to the beast which had the wound by the sword and did live"—whose "deadly wound was healed,"—is the imperial throne set up anew by the Papacy in the person of Charlemagne and his successors (A.D. 800), and the name of the creature in Greek is Lateinos: which counts this number of his name, 666.

Again, if this Latin be that wonderful creature, then his mark put "in their right hand, or in their foreheads," who serve him, must be conspicuous to all eyes. And that no man might buy or sell, hold office or honour or dignity in the Latin realm, "save he that had the mark, or the name of the beast, or the number of his name, on the front of his business or calling, in acknowledgment of the spiritual and of the temporal power of the Pope, and the

authority of the emperor and kings anointed and acknowledged by the Pope, is read in the history of Europe from the beginning of the 9th to the close of this 19th century; only that now the kings turn to hate, and rend, and strip naked, and make desolate, and eat the flesh of the creature, to whom they, with one mind in centuries past, gave their power and strength: "For God hath put in their hearts to fulfil His will, and to agree and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman (the creature) which thou sawest, is that great city which reigneth over the kings of the earth" (Rev. xvii. 16–18). These things are foretold, not to make us prophets; "But now have I told you before it come to pass, that when it is come to pass ye might believe" (John xiv. 29).

Irenæus, Cyprian, Athanasius, Leo, and Gregory the Great, with all of name and note till the 7th century, were constantly apprehending the Antichrist to arise inside of the empire, and to govern it, and ruin all things, himself to perish with the world at the Lord's coming to judgment. Now a One Man dynasty has lorded it over Christendom for 1000 years; yet many of name and note among us neither can *see* him, nor do they apprehend him coming or having come; nor are they looking and waiting for the coming of our Lord Jesus Christ. The prophecies appear to be remarkably fulfilled so far as regards the beast and "little horn" of Daniel, and in this two-horned lamb which spake like a dragon, and deceived them that dwelt on the earth. But where is the mark of the creature, the singular mark in the right hand, or in the forehead of his people, conspicuous to every beholder? That mark without which no man might buy or sell, or be received into company, or counted honourable? That wonderful mark by which they are known of all, and are distinguished, who buy and sell in the markets of this world, and by which they are also followed into eternity, "who

worship the beast and his image, and whosoever receiveth *the mark of his name* (Rev. xiv. 11). Mean what it may, this is a mark of import to the inhabitants of the earth. For, while the angel "having the everlasting gospel to preach unto them that dwell on the earth," is flying through the midst of heaven, a second angel follows, saying: "Babylon is fallen, is fallen, that great city." "And the third angel followed them, saying, with a loud voice: If any man worship the beast and his image, and *receive his mark* in his forehead, or in his hand, the same shall drink of the wine of the wrath of God" (Rev. xiv. 9). And the first vial of His wrath poured upon the earth, falls "upon the men which had *the mark* of the beast, and upon them which worshipped his image" (Rev. xvi. 2). These are our fellow-mortals, of whatever name or nation they may be, and these warnings are given for man's admonition, that we may escape when the beast shall be "taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had *the mark of the beast*, and them that worshipped his image (Rev. xix. 20). Also, that we may have our portion with such as "had not worshipped the beast, neither his image, neither had received *his mark upon their foreheads*," for "on such the second death hath no power" (Rev. xx. 4–6).

By that power, enthroned on the "seven mountains on which the woman sitteth; and the woman which thou sawest is that great city which reigneth over the kings of the earth" (Rev. xvii. 9–18). By that power whose well-known mark, and universally recognised banner, is the lying vanity of the *wood* of the cross. By that monarchy having "eyes like the eyes of man, and a mouth speaking great things"—whose dragon voice has for a thousand years shaken the nations of this world. By "that wicked" which "made war with the saints and prevailed against them

until the Ancient of Days came," to " consume him with the spirit of His mouth, and destroy him with the brightness of His coming." By that hierarch which deceiveth them that dwell on the earth, so that he maketh fire come down from heaven to smite his opponents in the sight of men. By that monarch which " as God sitteth in the temple of God, showing himself that he is in place of God :" " whose coming is after the working of Satan, with all power, and signs, and lying wonders. By that " Pope the king" which assumes not only the character, but the very name of " the Antichrist," *i.e.*, the vicar and viceregent of Christ—the sole monarch over the nations of this world in Christ's stead. By this king which " shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws, and they shall be given into His hand :" both cities and kingdoms have been often laid under interdict, and forbid, under penalty of hell, and put in mortal fear, to eat or drink, only as fasting! Forbid to buy or sell, to marry or to give in marriage, or even to worship God publicly, or to bury their dead! England, France, and Germany have at times, Italy is now, and England has for years, been by this presumptuous ruler subjected to a deprivation, in his high conceit, of all the public consolations of the gospel, and of the lawful rule of their sovereigns. A mark is indispensable to this mysterious creature and tyrannic king, notorious to every reader of European history. But what is the mark? Is it a real mark, or imaginary? If real, in the right hand or in the forehead, it cannot be hid, it must be visible to all who have eyes to see. We invent nothing; neither the apostasy, nor the man of sin, nor the harlot city of his abode, nor the Antichrist, nor the mark, nor the number of his name, nor the manner of his end. These are all noted in the Scripture of truth; and, except the

last, they are all exhibited before the world, in the well-known triple-crowned bishop and master-spirit of the Latin empire, revived "in that great city which reigneth over the kings of the earth."

"When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, standing in the holy place, whoso *readeth*, let him understand!" (Matt. xxiv. 15). Speaking the truth in love, neither to revile Antichrist, nor his mark, concerning which abomination Daniel the prophet speaks, and our blessed Lord cautions us, I am unable to see why the readers of the gospel, to the end of time, should be particularly cautioned respecting the eagles of the legions of Titus, which are usually taken for the abomination of desolation here referred to by our Lord. What is in *them* for *us* to understand I cannot conceive, neither to them is any reference found in Daniel. But the prophet does say, that "for the overspreading of abominations he shall make it desolate" (Dan. ix. 27), which is translated in the margin of our Bible, "And upon the battlements shall be the idols of the desolator." These "battlements" may indicate the Churches of the nations, established for the defence of the faith, for the maintenance of the truth, and for the furtherance of the gospel; while "the idols of the desolator" may be the images set up in the Churches of the desolator;—set up both in Jerusalem of the Jews, and in the Churches of the Gentiles.

This interpretation carries the Lord's admonition to the heart of his hearers, with respect to the Roman standards or eagles which were set up round about Jerusalem, in its siege and ruin by the legions of Titus; and at the same time directly to the heart of the Gentiles in their times, saying, "Whoso readeth, let him understand." And thus also this individual and personal application of the text accords with the spirit and sense of the whole chapter, in

which our Lord foreshadows, with the overthrow and ruin of Jerusalem, the end of this world, this sinful generation, and these heavens. But whether this interpretation be accepted or despised, it is certain that Daniel the prophet, in another place, does speak of one "which waxed exceeding great; it waxed great even to the host of heaven—yea, he magnified himself even to the prince of the host; and by him was the daily sacrifice taken away, and it cast down the truth to the ground, and it practised and prospered" (Dan. viii. 9–13). Of this abomination, which now "showeth himself, that he is and has been infallible," our Lord would have men beware. The mark of this mysterious monarch on the banner of the Latin empire, in place of the Roman eagles, is now the image of the pagan cross, which of old led, and is now leading, into the sanctuary, especially in America, the fashionable symbols, the lying wonders, and false pretences of the mother of abominations, together with a growing army of images and pictures, carnal indulgences, sacrificial masses, and noisy thunders, which consign whole nations, not to purgatory, where his own are purified in flaming fire, except they purchase redemption with gold, but consigning both kings and princes and peoples who reject his infallibility to endless burnings, as if he were God manifest in the flesh, sitting on the throne and dispensing judgment and justice in eternal portions over all the earth!

Christendom has long been imposed upon by this "abomination of desolation," whose mark, like every other idol, thrusts itself between the heart of the worshipper and the Lord, making itself the recipient of those affections which are due to the invisible and only wise God. It turns from the fellowship of Christ's sufferings to contemplate, in the pride of this world, the fashion of a brilliant or imposing ornament. It separates the showy wearer from the suffering Saviour. It arrests the mind in contemplating the

shame and sorrows of Christ crucified for us, and turns it to a senseless image, to a dumb idol, to a lying vanity. That Protestants do not bow down, and burn incense, and put their lips to the image, is no excuse for reverencing and loving the thing, as some confess they do. Few in the fourth century worshipped the idol; in the ninth all did. American Protestants are now farther advanced in this idolatry than Christendom was fifteen centuries ago; and many are pressing forward, under its fashionable lead, to embrace the Mother Mystery, and to drink of the cup of her abominations, both on this and on the other side of the sea. May God, of His grace, avert the omen, and sanctify the cross of Christ's sufferings to the heart of backsliding Israel among all nations, that men may cease from the hope of a rest for the Church, or for Jacob in any country or kingdom of this world, and that we may give diligence in our mortal pilgrimage to embrace the promise of a city which hath foundations; to seek a better country—*i.e.*, an heavenly,—and to receive a kingdom which cannot be moved or shaken, and an inheritance with Abraham, and Isaac, and Jacob, "in the everlasting kingdom of our Lord and Saviour Jesus Christ. To Him be glory, both now and for ever. Amen."

This history of the image of the cross will stand the closest scrutiny; but nothing will change the manners of the world or of the Churches. That which the late Bishop of Vermont foresaw is rapidly coming to pass, viz.: "This ritualism will grow into favour by degrees, until it becomes the prevailing system. The young, the ardent, and the impressible will follow it *more and more.* The lovers of beauty and glory will favour it, because it appeals with effect to the natural tastes and feelings," &c. (*Hopkin's Law of Ritualism*). Idolatry "grew into favour by degrees." Symbols were at first kept privately in closets. Such were

Rachel's images, which Laban sought in vain throughout Jacob's tents. They crept from private houses "by degrees" —first, by paintings—into the churches, where they became *fixed* by embossing and carving; while yet they were not worshipped. Once secure of a standing in the holy places, they never give back, but they gain "favour by degrees" among the curious, "the young, and the impressible; the lovers of this world's beauty and glory;" and from their high places they hold forth the doctrine of *looking toward the likenesses and reverencing the images.* To such preaching man's "natural tastes and feelings" incline him to listen, as all experience of the "ages and nations doth too much prove" (*Homily* 14).

"LET HIM THAT IS WITHOUT SIN AMONG YOU FIRST CAST A STONE."

The image of the cross is foremost of the family of idols in the churches. And seeing that in Jerusalem "the chief priests and the scribes and the elders of the people assembled together unto the palace of the high priest, who was Caiaphas, and consulted that they might take Jesus by subtilty and kill Him," it need not too much amaze us that the same classes in Christendom have, for their own ends, also agreed together to glorify the image of that cross on which those of old mocked Him. We are of the sinful race which "denied the Holy One and the Just, and desired a murderer to be granted unto you, and killed the Prince of Life." "Brethren, I wot that through ignorance ye did it, as did also your rulers." "Suppose ye that these were sinners above all the *Gentiles*" because they did these things? Nay; we are all guilty of His blood, "who His own self bare our sins in His own body on the tree; by whose stripes ye were healed." "Let us not therefore judge one another (neither Jews nor Gentiles), but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way."

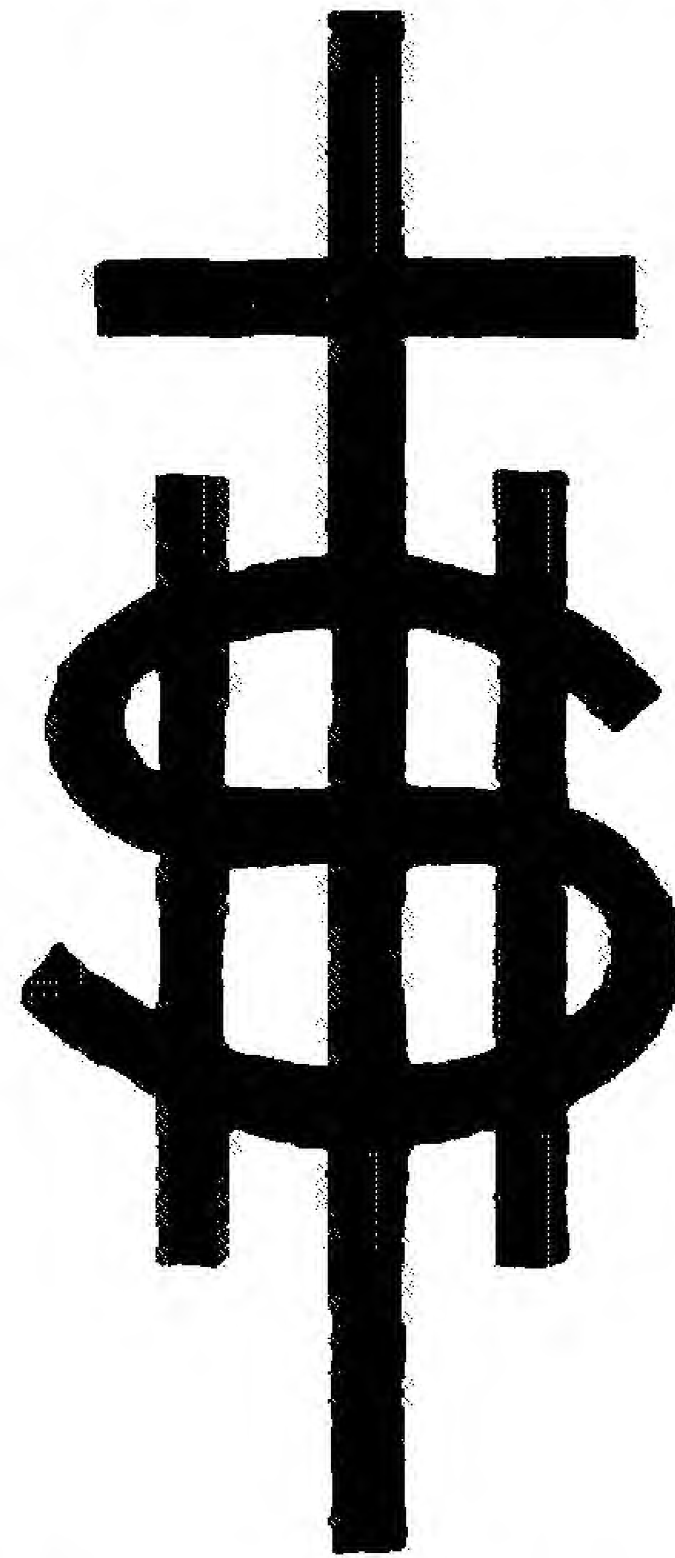
The unconquerable aversion to the use of images in the primitive Church died away after the persecutions ceased, till at length they were tolerated. The impartial Gibbon, b. v., says: "At first the venerable pictures were discreetly allowed to instruct the ignorant, to awaken the cold, and to gratify the prejudices of the heathen proselytes. By *a slow but inevitable progression*, the honours of the original were transferred to the copy"—the idol received the rever-

ence due to the saint. Many, ambitious to gain the heathen, conciliated them by allowing their idols and honours under the names of martyrs and saints. To such a height did this evil grow that the emperors Valens, A.D. 364, and Theodosius, A.D. 380, each in his time, issued edicts against it. But neither preaching, nor decrees of councils, nor laws of princes, nor any other means, have been able to resist the evil, where the likenesses and images are set on high in the churches.

The Reformers, obedient to the scripture, "Little children, keep yourselves from idols," abandoned the whole body of them to destruction in all the cathedrals, churches, and chapels of Great Britain, which were full of paintings, sculpture, needlework, and imagery, that had corrupted former generations. They said "that images which cannot be without lies ought not to be made, or to be put to any use of religion, or to be placed in any churches." They saw that the setting up of these in places of worship gives great occasion to the worshipping of them. They were convinced that these "teach no good lesson, either of God or of holiness;" but as Augustine says, "They be of more force to crooken an unhappy soul than to instruct it in truth." It is time in England, while many of the educated and higher classes are drawing nearer, and some are going over, to Rome, to weigh well the question, "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? and what agreement hath the temple (Church) of God with idols? Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing" (2 Cor. vi. 14-17).

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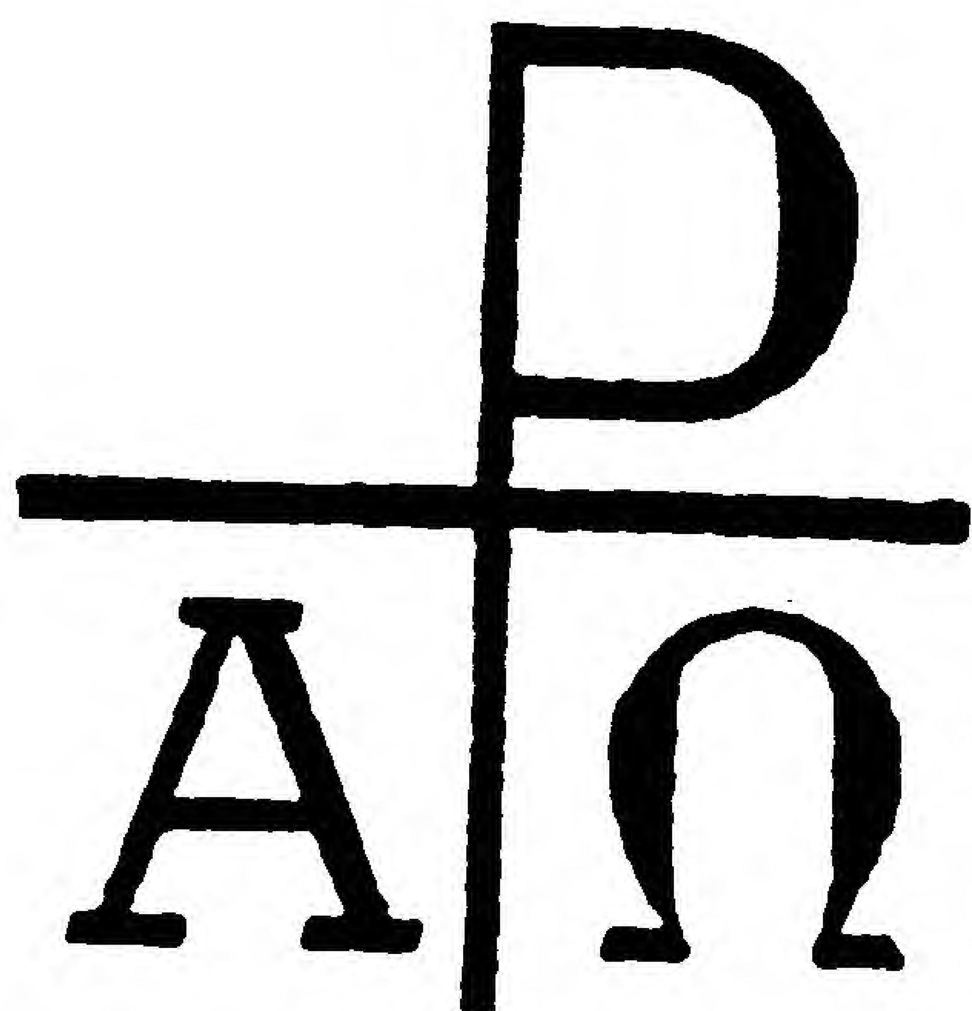
SYMBOLS.



The above symbol is an abbreviation of the Greek name for Jesus (IHSOUS). The New Testament was written throughout in Greek capital letters, and it was the custom to abbreviate familiar words. When the name Jesus occurred, it was abbreviated, and the scribes used only the first two and last letters. The Greek custom of contraction is to put in first and last letters and indicate omissions by a line over the word—So IHsouS by omitting "sou" became I H S. It was easy to draw a line down through this bar and so we get I H S and so finally

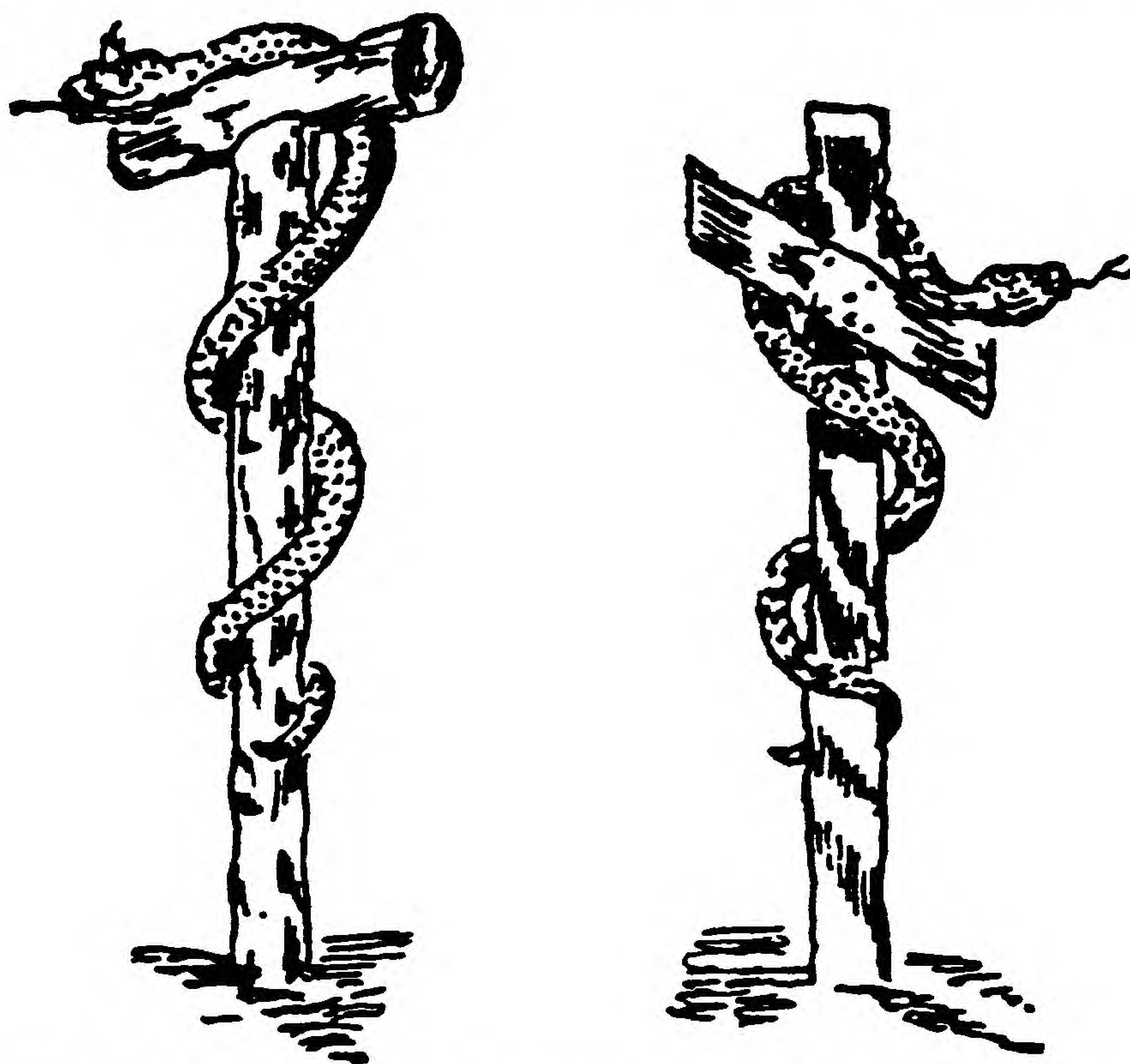
"Jesus Hominum Salvator" (Jesus Saviour of mankind), and "I have suffered,"are both afterthoughts and have nothing to do with the original meaning of these letters which are Greek, and so exclude the Latin and English interpretation, which are of later date.

The Alpha and Omega are the first and last letters of the Greek alphabet, and are used to signify the beginning and the end (Rev. 1: 11), used also as symbols of the Lord. These symbols are generally placed near the altar and indi-



cate the Real Presence of the Lord in the Blessed Sacrament. When joined with the *Chi-rho*, or placed on each side of the head of the Saviour, they signify His divinity.

The Monogram of Christ is a combination of the two Greek letters X and P (called chi-rho), the first letters in the name of Christ when written in Greek. Also called Labarum or Banner Monogram because the Emperor Canstantine had it painted on his banners after he saw it pictured in the sky.

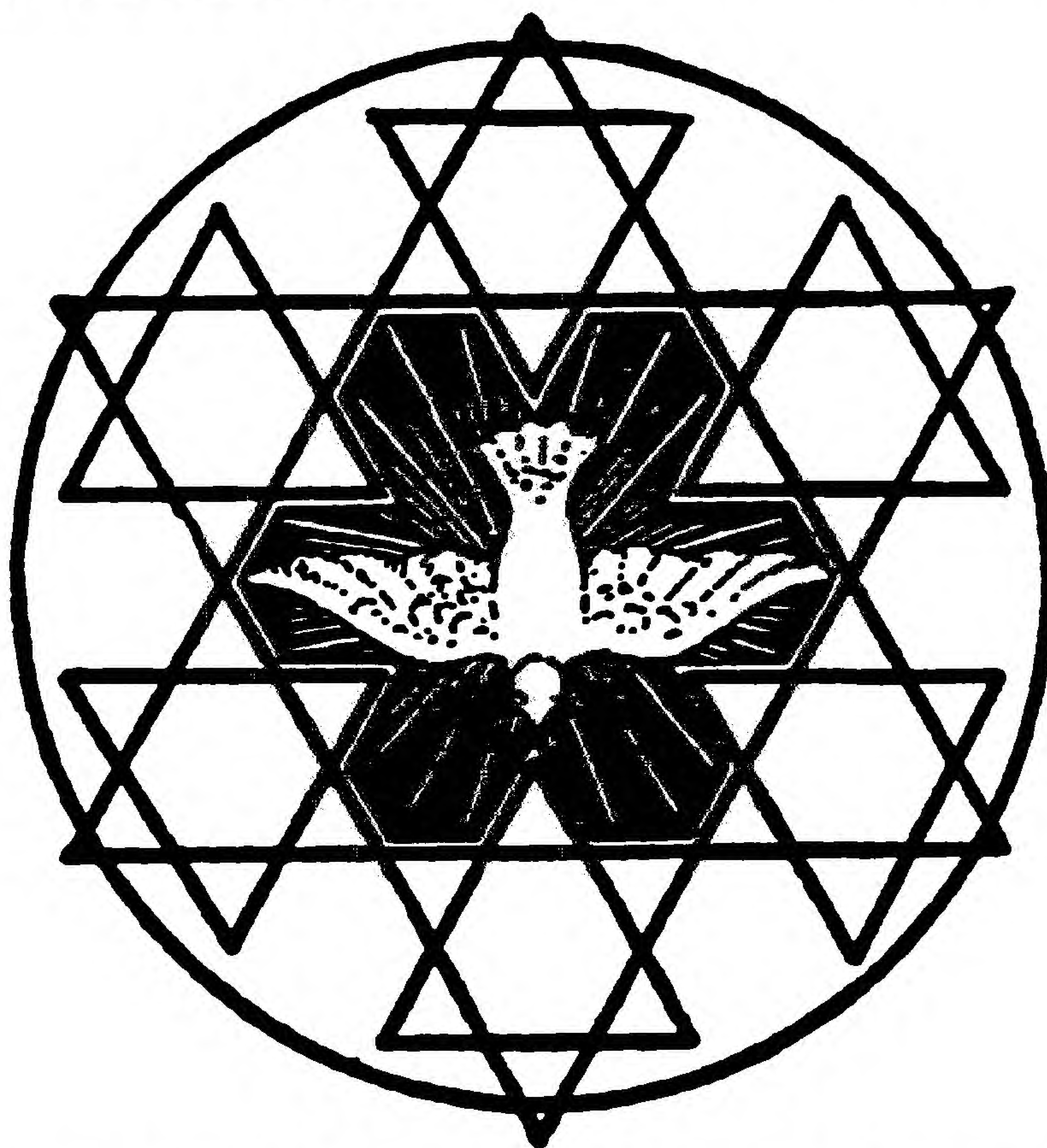


The Tau Cross takes its name from the Greek letter T

(*tau*). It was upon a cross of this shape that the brazen serpent was raised up in the wilderness for the purpose of delivering the Israelites from the consequence of their disobedience (Num. 21: 7-9). There is a possibility that the Saviour was crucified on a Tau Cross; but it looks as if the almost universal shape of the Cross ✝ and tradition were against this supposition. St. Anthony used a crutch of this shape. From this fact it is also called St. Anthony's Cross.

The Tau Cross is spoken of as the Cross of the Old Testament, and the Latin Cross as the Cross of the New Testament.

The Triangle symbolizes the equality and unity of the Father, Son and Holy Ghost and represents in the following drawing, not only the Trinity, but in the Dove the descent of the Holy Spirit.



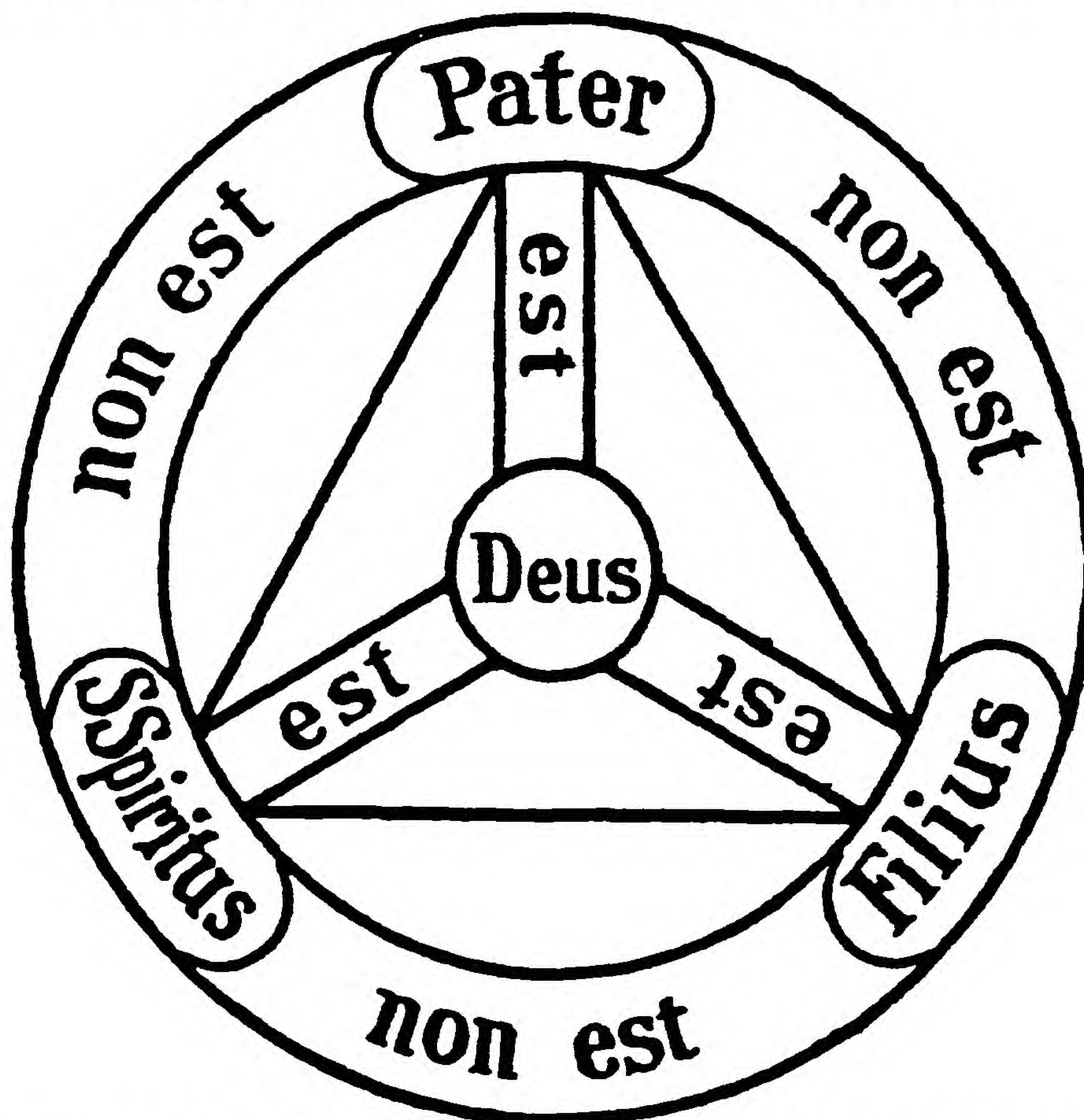
One of the most interesting Trinity devices is a Circle in which a Triangle forms the inner part, on the arms of which is printed the inscription:—

PATER *est Deus—non est Filius.*

FILIUS *est Deus—non est Pater.*

SPIRITUS SANCTUS *est Deus—non est Pater.*

The Father is not the Son; the Son is not the Spirit; the Spirit is not the Father. A line then leads the eye from the name of each of them to the word God in the centre. The Father is God; the Son is God; and the Spirit is God.



I. N. R. I. means Jesus of Nazareth King of the Jews (St. John 19: 19), and is the inscription placed over the Cross of our Lord on Calvary. The Latin is "*Jesus Nazarenus, Rex Judæorum.*

The Circle having neither beginning nor ending, symbolizes completeness, perfection and eternity.



You should attend Church worship, because the Church is "The Body of Christ" (Col. 1: 24); "The pillar and ground of the Truth" (1 Tim. 3: 15); because "Christ loved the Church and gave Himself for it" (Ephe. 5: 25).